XAVIER
UNIVERSITY
LIBRARY

GEO. A. FLOTH
LIBRARY
NOV 1940
BINGEN
CINCINNATI, O.

THE
WOODSTOCK LETTERS
VOL. LVII, No. 2.

Why So Many Vocations To The Society In The United States*

By Mr. Francis J. Burke, S. J.

What is here set down is drawn from several sources —from the advice of those who have been instrumental in many vocations, from a certain acquaintance with present younger members of the Society, and from a moderate experience with Sodalists and students in a typical College of this Province. (Md-N.Y.). It will speak chiefly of the human factors in our vocations, for I presume that nowhere does the Society ignore factors that are Divine.

GENERAL CAUSES

In general, then, the abundance of priestly and religious vocations in America seems due to *three causes:*

1. The Church in the United States, until recently in missionary status, has lately come to share *great missionary duties* over all the world; and God has given a corresponding increase.

2. Again, the *custom of frequent Holy Communion*, which is formed in Catholic primary schools, wherein nuns teach, and which is maintained by parish societies, school Sodalities, and the popular devotion of the Nine First Fridays, provides an efficacious channel for the Divine grace of vocation.

3. Finally, there is the fact that in the United States a *religious tradition flourishes among boys and men.* Religion is considered a manly thing, largely, it would seem, because *the clergy has been essentially manly.* Men have recognized in their pastors and priests a courage, a political

Acies Ordinata.—Sodality Directors' Monthly Review, Vol. III. No. 9. Reprinted with the kind permission of its Editor, Father Lawrence E. O'Keefe, S. J., Borgo S. Spirito 4, Rome (113) Italy. The Reverend Editor requests us to state here that it is Very Reverend Father General's wish that "A. O." should not be mentioned to outsiders.

independence, a balance of judgement, a willingness to meet new situations, a human sympathy, and even a sense of humor, which they deem, all, most masculine traits. Added to these natural virtues they have seen in their priests piety and zeal sufficient to win respect: zeal such as makes it possible for men to confess at night, when their day's work is over, and such as constrains the priest to hasten to the bedside of the dying no matter what the hour.

CAUSES SPECIAL TO THE SOCIETY

These three reasons, note, apply to *the general* flourishing of vocations, and do not fully explain that which *the Society*, in particular, has known. When we come to inquire why the Society prospers so, we are confronted with one evident fact, that *practically all vocations are developed in our own schools and colleges.*

There are relatively few Jesuits, of the Maryland-New York and of the New England Province, at least, who were not at one time students in our own schools. This can hardly be too strongly emphasized; for if the American Provinces were to lose their schools, and to be forced to depend on missions and retreats in discovering candidates, it is hard to say to what level their number would fall. Most men gathered at these missions and retreats are already settled in life; those whose lives are open to new aspirations and great decisions are found in the classrooms and chapels of our schools.

But still we have left a great deal unanswered. There are Jesuit schools elsewhere; and vocations do not multiply so: what is there in our students, or in our school-organization, or in our methods, to account for the difference?

QUALITIES OF AMERICAN YOUTH

Let us look first at our students. Whatever opinion be held in other countries concerning the American man, the American *youth possesses many natural virtues which are easily attracted by the Ignatian ideal.* Not far descended from *pioneer immigrant ancestry*, he is adventurous and ambitious, in some distant and humble degree resembling the youthful Francis Xavier, whom St. Ignatius thought

so apt for higher things. Indeed, through the Novena of Grace and through the Catholic Students' Mission Crusade, St. Francis Xavier is fast being accepted as a national patron.

The American youth is, moreover, *capable of great loyalty* because he is capable of great generosity, to which the national contempt for the miser and the idler have schooled him.

Purity, too, is rendered less difficult to him, when, not to speak of his frequent Communions, he disciplines his body with athletic games; and while sufficiently protected by our vigilance, there is no surveillance, borne seemingly of dark suspicions, to infect the healthiness of his mind.

Many who are not of these Provinces will admit, no doubt, the justice of the portrait thus far drawn. But when I shall put in it two furthur traits, I fear that there may be gentle denials. Let it be said, nevertheless, that *the American youth tends naturally to be both humble and obedient*. Next to cowardice, the fault he most heartily despises is *conceit*; and in many vocations we must labor long to help the candidate overcome his sense of his own unworthiness. His *obedience*, it must be granted, is not easily judged if we look to parents, since parental discipline varies greatly in different homes; but if it is to be measured by that which he yields to us, it is sincere, spontaneous and wide. *No one denies* that he is frequently thoughtless, frequently remiss in study, frequently eloquent in semihumorous denunciation of what incurs his passing dislike; but any real resistance of will to will, any open or subdued *rebellion, is practically unknown to him*. On the contrary, he is desirous to submit to *our counsel in innumerable things* which lie beyond the domain of our proper command, and were we willing to utter the decisive word, many another candidate would offer himself for our Novitiate. This native docility extends especially to matters of the intellect, wherein many Catholic educators think it excessive, although they recognize in it a natural aid to that purity of Faith which has been kept among us.

METHODS OF OURS

Certain features of organization may help, in the second

place, to explain these more numerous vocations in the American schools of the Society. In each school *not more than one Priest or Scholastic is set apart for the sole and unpleasant purpose of administering discipline.* The others who walk among the students, and hold converse with them, *are Professors.* Thus it comes about that those who assist the Superior Prefect of Discipline in maintaining his mild government enjoy the prestige and affection which a Professor wins; and thus it comes about that *the Professor in the classroom can most aptly form his pupils, knowing them* in the revelations of their conversation and play. The bearing on vocations is obvious. Never does a student divide us into two classes equally distasteful to him: watchers who do not teach him, and teachers who do not know him. Our arrangement, moreover, greatly affects the influence of the Scholastics. *The respect shown their magisterial position impresses* the possible novice, who usually thinks of his vocation in terms of the Scholastic years, since ordination seems to lie so far beyond.

And here it is fitting to offer a statement, generally admitted: that, among us, *Scholastics discover incipient vocations more easily than do the Fathers,* because in matters which are not peculiar to confession the student often will yield to a Scholastic a confidence more facile and unreserved. The Priest, here, is held in such sincere veneration that frequently, in conversation with him, the student will withold those significant trivialities which would reveal so much of his soul; but to the Scholastic, whose lesser state is disarming, he will utter them freely as to a respected and understanding companion.

Finally we must attempt an account of the *methods we employ in dealing with our students.* The methods are many and varied, since we strive to take proper consideration of the varying circumstances of each boy; but these briefly, are the methods which generally we avoid. *We avoid carefully any sign of moral suspicion,* preferring rather to let our students see that we think well of them. With their native frankness, then, they freely confide in us. *We avoid, too, a certain harsh manner* of enforcing discipline for, indeed, the docility which is yielded to our law of love would not be so readily shown did we rule with fear. Again, remembering that we are preparing our students

for life among men, and not always to dwell in the classroom, *we avoid keeping them excessively in tutelage.* We allow them a certain share in the management of student affairs; we encourage, if possible, the plans they form and propose to us. It happens, moreover, that the convenient schedule of daily classes and annual terms, common to all schools in this country allows each student to *experience, at some-time in his youth, the lot of the working man;* this he usually chooses, so that when thoughts of a religious vocation arise they are not likely to be put aside solely for any glamor of secular life: it has been known and has been found wanting. *We avoid*, lastly, what would be fatal among us, any *consideration of social or financial rank* in our students. They will forgive many faults in a Professor, if he be true to impartiality and justice; but if he offend against these, he will incur a quiet contempt which is more enduring than anger. Yet despite this, the Sodality maintains its selective character, for our students understand quite well, and respect, an honest selection based upon considerations of superior intellect and virtue.

QUALITIES OF OURS WHICH ATTRACT

Such, then, are the things we avoid; and if anything positive must be said, let us take it from the testimony of our students themselves. They note in us certain things of which they sometimes speak to us, shyly and haltingly: a piety that embraces labors as well as prayer, a fund of patience and self-control, a certain judgement which is not unmindful of conditions of life about us, and personal habits not out of sympathy with their legitimate natural ideals. Because of all these things they like us, and they wish to be near us: even when they come to be old men they gather about us, and are happy to recall their student days. Almost all of them remain good Catholics throughout life; and many a one who would else be discouraged takes heart to heed the Divine voice, and our novices increase. And so we have come to an end of our answer.

One closing word. We are indeed, here in our young Western world, only too painfully conscious of things in which we are not perfect, nor are we blind to the wisdom and virtue with which other and older people have been

blessed. If what has been here said may seem unduly to have stressed the good in our American youth and in our apostolate among them, may all remember that vocations are aided by our virtues, not by our faults; and it is of vocations that we were asked.

The Baltimore League for Laymen's Retreats.

By Mr. Vincent J. Hart, S. J.

In the years 1913 and 1914 Charles C. Conlon, J. Boiseau Wiesel, and Mark O. Shriver, Jr., all Loyola College graduates, were working together at the Settlement House of the Ozanam League, operated by the St. Vincent de Paul Society. They became interested in the movement for Laymen's Retreats, and Mr. Wiesel and Mr. Shriver planned to go together to the then recently established House of Retreats on Staten Island. Arrangements had been concluded and accommodations already reserved for them when suddenly, as from a clear sky, Mr. Wiesel, who is the brother of the present Vice-Rector of Loyola College, asked: "Why go away for a retreat?" This was just before the annual Commencement Exercises of Loyola College, and on the graduation night of the class of 1914, Messrs Wiesel, Conlon and Shriver with L. Frank O'Brien, another Loyola graduate, discussed the matter with Father Patrick J. Dooley, then Professor of Rhetoric. Fortified by his encouragement and endorsement they went to the Rector of the College, Father William J. Ennis; with his promise to provide a place for all who would like to make a retreat, this quartette of Loyola boys started out to build up what they called the Baltimore League for Laymen's Retreats, which has now grown into The Laymen's House of Retreats at Annapolis, Md.

The recruiting for the new movement progressed slowly, but on August 21st, 1914, eighteen men went from Baltimore to Georgetown University to make the First Retreat under the auspices of the local authority. The minutes of a meeting held on Sunday afternoon August 23rd, in the assembly room of the Debating Society at Georgetown College are as follows:

"At a meeting of the Retreatants, Mr. Charles J. Bouchet was called to the chair on the motion of Mr. Shreader. Mr. M. O. Shriver, Jr., was chosen temporary Secretary. After several gentlemen had given their views on the form of organization, Mr. William Wheatley

was chosen as permanent Chairman. An organization was formed and Mr. Wheatley was elected first President, Mr. Shriver and Mr. Wiesel were elected Recording, and Corresponding Financial Secretaries respectively. The President suggested Father William J. Ennis, as Spiritual Director and the Corresponding Secretary was requested to notify him and ask him to accept. The following members were enrolled: John M. Wiesel, Charles C. Conlon, J. Boiseau Wiesel, George R. Laurence, Edward Kreamer, Jerome H. Joyce, Frank E. Shreader, George V. Milholland, Anthony P. Wallnoefer, Frank J. Ostendorf, Charles J. Bouchet, John M. Maguire, William J. Grunebaum, Leonard Drayer, James F. Russel, Jr., William F. Wheatley, Mark O. Shriver, Jr., M. S. Kirchner".

The Exercises of the first retreat were given by the Spiritual Director, Father Ennis. The services were held in the Chapel and Debating Room, while the men were quartered on the upper floors of the Healy Building.

In 1915, the second year of the retreat movement, twenty-one Baltimore Retreatants journeyed to Georgetown for the annual retreat of the League on August 19th. This year fifteen men from Washington were taken into the organization already established, and they made the same retreat. It was thought for a while that joint exercises and joint effort would be advisable. But this opinion was later changed. The retreat master designated by Father Ennis was the Rev. John C. Geale. The retreatants were quartered again on the upper floors of the Healy Building, and the Exercises were conducted in the Dahlgren Chapel, and the Philodemic Debating Hall. This year printed cards with the order of exercises were used for the first time, a custom that has been followed ever since.

Father Walter Drum of Woodstock College conducted the third annual retreat, which was held at Georgetown August 19-21, 1916. Twenty-six men were in the 1916 contingent. The retreatants were moved this year from the Healy Building, the fine gray stone building looking towards the front gate, to the newer and more comfortable Ryan Building overlooking the river. A decision was reached this year that hereafter no names of

retreatants would be made public, except those of the officers and promoters. The Baltimore men made their retreat alone, as did the Washington men a week later.

In 1917, despite America's entrance into the World War, thirty Baltimore men were again at Georgetown on August 24th for the annual retreat. The increase at such a time was due entirely to the splendid leadership of Mr. James A. Haynes of Catonsville. It can safely be said that Mr. Haynes brought more new retreatants in the early days than any other man. His loyal services have continued to the present. The League was growing slowly but solidly, and then, as now, a large number of the retreatants were men who had made previous retreats. Early in the summer of this year a change of place was proposed and tentative arrangements were made with the authorities at St. Charles College to provide facilities. As it was later found that the men would be obliged to sleep in dormitories at St. Charles, Father Joseph McEneany, who had become Rector of Loyola and Spiritual Director in succession to Father Ennis, felt that this would be distasteful to the older men and he prevailed on the Rector of Georgetown to receive the retreatants again, even though it was a grave inconvenience for the authorities at Georgetown to put a halt to the summer repairs. Father Ennis conducted all the exercises of this retreat of 1917. He did so at the earnest request of the men themselves and it was the last retreat that this idol of their hearts was destined to give them.

One man, and one man alone, is responsible for the holding of the retreat in 1918. It was thought that as many were away in the service, it would be impossible to gather the necessary number. Mr. Charles C. Conlon asked if a retreat might be given, if but twenty men could be had. Being assured that it would, he set out for a season of hard work and was able to bring thirty-three to Georgetown to go through the Spiritual Exercises under Father William Coyle. In addition to the thirty-three from Baltimore, a goodly number from Washington made this second and last of the joint retreats.

With the cessation of the World War attendance at the annual retreats took a mighty bound forward. Fifty Baltimoreans, an increase of fifty per cent, made the re-

treat at Georgetown in 1919 under Father Owen Hill. The League now began to assume a position of real importance and to show some signs of the fertility that had kept it functioning through the earlier struggles. Officers and members alike felt that the Laymen's League of Retreats was soon to become a more potent spiritual factor in the Archdiocese. Meetings of the retreatants at the annual exercises were no longer held. No minutes of the exercises were kept and a scant record of attendance is the only matter available for a history. Meetings were stopped because with the influx of new men unacquainted with the procedure of the League, it was felt that some sudden enthusiasm might prompt a resolution to proceed along lines not acceptable to the authorities. The whole conduct of the League was vested therefore in the hands of the Spiritual Director and the Officers. There has never been a written constitution. Everything has been entrusted to the above board.

In 1920, one hundred and twelve men, an actual increase of sixty-two, appeared at Georgetown for the seventh retreat of the League, the last to be held on the shores of the Potomac. The exercises were conducted by Father Terence J. Shealy, Director of Mt. Manresa on Staten Island, and it was due to his reputation as founder of the retreat movement in this country that the increase was larger than was reasonably to be expected.

Early in 1921 it became apparent that Georgetown would be unable to accommodate the constantly growing number of Baltimore retreatants. Retreats for Priests, Scholastics and Brothers were had there during the summer months and besides there were always certain repairs and adjustments to be made to buildings and equipment. So, it was felt that the League would have to make some arrangement for a permanent House of Retreats. Such a house could not be had immediately and, after much consultation, it was finally determined that Mt. St. Mary's College at Emmitsburg, in the foothills of the Blue Ridge, was the most available place to move the retreatants until the desired House of Retreats became a reality. Rt. Rev. B. J. Bradley, the President of Mt. St. Mary's, bade the League a hearty welcome and arrangements were made for two retreats on July 31 and Aug. 7.

Seventy-five attended the first and sixty-eight the second. Father John D. McCarthy gave both retreats. At the close of this year Archbishop Curley came to Baltimore and, accepting the Honorary Presidency of the League, gave the Retreat Movement then, as he has given it ever since, his strong and earnest support.

In 1922 there were 178 at the two annual retreats held at Mt. St. Mary's; in 1923 there were 200, and in 1924, 312, the greatest gain in the history of the League. This increase was due to a fine group from Hagerstown, Md, and it was expected that, hereafter, a good number could be collected together each year in Western Maryland. Previous to 1925 no work had been done on the yearly retreats until late spring, so this year the first steps were taken on the evening of January 22nd, when a dinner was arranged at the Hotel Rennert in Baltimore. The guest of honor was Admiral William S. Benson. With the early impetus given on this occasion it became apparent that three retreats would have to be scheduled and they were held on the three successive week-ends of July. Three hundred and twenty-five men attended these retreats.

The Retreat movement was now in existence for twelve years and during that time had enjoyed a gradual prosperity. Officers and members of the League, as well as the Spiritual Director, were looking forward to the day when a private retreat house would be had for the growing retreats. Father McEneany brought Father Eugene McDonnell into the work and both were giving the Movement the co-operation it so fully deserved.

In January 1926, Father McEneany was forced through illness to relinquish the Spiritual Directorship and he entrusted the guidance of the men and the destinies of the League to Father McDonnell.

Father McDonnell, whose interest in men's retreats was of long duration, quickly saw it was vital that a retreat house should be either bought or built. The task of choosing such a place or such a house was not easy. To be at all worthy the new house should be easy of access to those from Baltimore and Washington, as well as to those from Western Maryland. Father McDonnell inspected many places but one alone attracted him and that was the one on the Severn. He was practically alone in his choice and was

one of the very few who recognized the possibilities of the place, beyond its mass of dirt and under-brush. It was only because of his insistence that the place was finally chosen despite its first appearances.

As we look now upon the grounds, we see the wisdom of Father McDonnell's choice. The new retreat house is built upon a hill seventy-one feet above the Severn River and looks down upon the Naval Academy at Annapolis, the Chesapeake and Kent Island, twenty-five miles in the distance. It fronts 1100 feet on the Severn River and the terraced lawns from the river to the spacious porch, together with its whole general aspect make the situation of Manresa on the Severn ideal.

With the site chosen and the plans drawn by Mr. Hugh I. Kavanagh, the architect, and approved by the authorities, work was begun on the new building in the Spring of 1926, and the house was completed and ready for the first retreat on August 13th of the same year.

Manresa on the Severn, as the Laymen's House of Retreats was called, is a beautiful as well as a comfortable place. As it was especially designed for the retreat work, it affords every convenience for such a work. Ideal in its situation commodious in its surroundings, it is a place where the men feel at home. The frame building with its original fifty-four private rooms (an additional fourteen were added in 1927) with running hot and cold water in each room, a private chapel and lightsome dining-room make Manresa on the the Severn one of the best of our retreat houses. Twenty-two acres of land surround the house and a railway station, Severnside, now also called Manresa, is on the grounds and can be reached in less than an hour from Baltimore or Washington.

The first retreat to be held at Manresa began on Friday, August 13, 1926. The eleven surviving retreatants of the first band of eighteen who went to Georgetown in 1914 were invited in a special way by Father McDonnell to take part in the first retreat at the new house. The eleven came. Father James Maguire gave this first retreat as Father McDonnell wished to be free to attend to the many details that would of necessity arise in a new house. The men returned on Sunday more enthusiastic than ever over the new plans. These fifty-two, who considered it

an honor to be allowed to be the first at Manresa, took it upon themselves that more Catholic men should learn of the benefits of the Laymen's League of Retreats.

The house was ready. The task was to see that it was filled. Week-end retreats were a far different proposition than the two or three annual retreats. With earnest effort Father McDonnell forged ahead and held weekly retreats each week-end from August 13 to December 10. Three hundred and fifty-four made these fifteen retreats.

In March 1927 Father James Maguire was assigned to help Father McDonnell in his work. Father McDonnell had made extensive preparations throughout the preceding winter and with Father Maguire's aid began to organize the whole retreat movement. Retreats were to start on March 18th, and various bands of retreatants assembled in Baltimore, Washington and Western Maryland. It was hoped that a thousand would make these week-end exercises before the close of the year.

On Palm Sunday, 1927, Manresa on the Severn was formally blessed and dedicated by His Grace Archbishop Curley. On that occasion, before more than 2000, the Arundel Corporation of Baltimore presented Father McDonnell with the beautiful American flag and flag-pole now seen on the grounds. His Grace, in a stirring speech, praised the great work of the retreat movement, saying that it was the greatest spiritual work in his archdiocese, and he pledged anew the firm support he had given five years before.

On Holy Thursday, 1927, sixty-three men went to Manresa for a special three days of prayer. A meditation on the Blessed Sacrament was given Thursday evening followed by exposition of the Blessed Sacrament. The men watched in bands all through the night and recited in common the prayers On Good Friday, the regular devotions were had in the Chapel, followed by Adoration of the Cross, and a meditation. In the afternoon the Three Hours Agony was given by Father Thomas I. Gasson and, after supper, a meditation on the Passion. Silence was urged and was well kept by the men all day. Early Saturday there were prayers, Mass and Easter Communion. This was one of the most impressive retreats ever held and Father McDonnell will

not be able to make accommodations for all those desiring to make a similar retreat next year.

During the first complete year of retreat activity the work of the spiritual Directors has borne abundant fruit. The season began on March 18, 1927, and ended on December 11. During that period 1008 men made the Spiritual Exercises of St. Ignatius. Of these, approximately two hundred and fifty were from Washington and outlying towns

The future plans for Manresa are many. It is hoped that a new chapel will soon be built on the right side of the house, and a new dining room on the left. To the beautiful marble statues of our blessed Mother, of St. Joseph, of the Sacred Heart and of St. Anthony of Padua, already seen on the grounds, Father McDonnell hopes to add the Stations of the Cross, Grotto of Manresa, and of Lourdes, and a Crucifixion Group. Likewise, with the success experienced this year in having retreats mapped out for the various professions, businesses and trades, authorities will try to co-ordinate these more effectively so that they will become traditional in another year.

The Layman's House of Retreats owes much to His Grace Archbishop Curley and the following letter sent to all the priests of his archdiocese is sufficient indication of the interest he has manifested in this work.

ARCHBISHOP'S HOUSE
408 North Charles Street

Baltimore, Md., October 19, 1927.

To the Clergy of the Archdiocese of Baltimore:

The success of our work as "dispensers of the mysteries of God" is not to be measured by the buildings we erect, by the millions of dollars we spend, or by the number of the Faithful to whom we speak God's word Sunday after Sunday. It is measured by the sanctity of the lives of our people, a sanctity effected by the conformity of their lives to the will of Jesus Christ as expressed in the Commandments of God and His Church, by their availing themselves of the manifold graces of the sacraments to the end that they may keep themselves "unspotted from the world" and thus live in a union of their wills and the Divine will. It is measured, in a word, by our efforts to beget in the

hearts of those confided to our spiritual care an ever-growing love of God.

This love of God is manifested by compliance with God's will. Now "God's will is our sanctification." Hence by the very nature of our ministry we are under obligation to leave no stone unturned, to omit no means of our endeavor to lead our people ever forward on the road to sanctity. We can do this by keeping before them the magnetic Divine figure of the God of Love, by instructing them in His teachings, by urging them unceasingly in season and out of season to love and live that teaching, by bringing them to the altar railing to receive with fervor and frequency the precious Body and Blood of Christ in the august sacrament of the altar and by all other means calculated to heighten their spiritual lives and produce saints.

I am writing now to urge you, Reverend and dearly beloved members of the Clergy, to place before your people the immeasurable value of making the spiritual exercises during which they withdraw themselves from the world and its cares to give thought to the great business of their souls' salvation. If retreats are necessary for all of those who are striving to attain perfection, they are necessary to our laity. Priests and people alike have as the objective of their spiritual striving the attainment of perfection by their close union with Jesus Christ.

Here in our Archdiocese we have established a retreat house for our Catholic men. Its appeal is not only to the men of Baltimore and Washington, but also to the men of every parish in the Premier See of the United States. The Jesuit Fathers have generously erected at Manresa, near the city of Annapolis, a beautiful home for our men, where they can rest a while in close communion with their God, attending to the business of eternity.

This work by its own intrinsic character recommends itself to all who are interested in immortal souls. The Vicar of Christ has given it his unqualified approval. Bishops and priests everywhere are loud in their praises of the spiritual results effected in

the dioceses and parishes where it is carried on. There is no need to labor this point.

God has blessed our Archdiocese in many ways. We point with grateful pride to the schools, churches and institutions erected by our zealous priests and generous people. Lest we forget even in a small measure the main purpose of our priestly vocation, let us now intensify our efforts to produce real sanctity amongst our Catholic people.

No one can formulate one reason justifying indifference to, not to say neglect of, the retreat movement amongst our men. Confidently, therefore, I ask the priests of the diocese to encourage the laymen to take advantage of the spiritual opportunities offered by the Jesuit retreat house on the Severn. We have directed the Fathers in charge of the work to appeal to the men in every parish of our Archdiocese in order that the number of retreatants may increase. They shall, we are sure, find the pastors only too willing to give them the fullest co-operation. Every parish should take pride in sending its quota of men to Manresa. They will return better men, more spiritually-minded men, with a deeper sense of loyalty to God and the Church and more ready than ever to take an active part in every phase of parish work.

The Jesuit Fathers have taken charge of the work at our request. They have a right to claim our co-operation and we have a duty to give them every help possible. "Give us souls; the rest take away," should be our motto.

In God's name, then, let us all, diocesan and regular clergy, strive to make Manresa a home of prayer, where our laymen can give especial thought to their salvation and from which they will go forth strengthened by God's grace to dare and do things necessary to serve God by saintly living.

If we of the clergy but do our part as faithful shepherds, our laymen will do theirs.

Yours in Jesus Christ,

+MICHAEL J. CURLEY,

Archbishop of Baltimore.

The Collegium Maximum At Heythrop

By Mr. Peter J. McGowan, S. J.

The opening of a Collegium Maximum of the Society is always an event with a certain amount of interest, more particularly when that Collegium Maximum is the first that has ever been established in a Province that boasts of such a glorious history and such amazing traditions as the English Province. And so while the event is still fresh in our memories, I have thought it might be of interest to Ours across the waters to hear more in detail of information that has already come to their knowledge in general outlines. The new Collegium Maximum of the English Province is located at Heythrop, at a distance of sixteen miles from the city of Oxford. There are, however, a number of little towns and hamlets nearer at hand. There is Heythrop village, a bare ten minutes' walk away, of which we will say more later. There is Enstone, at the end of the long drive that leads out to the Oxford-Stratford Road; and there is Chipping Norton, the center for this section of Oxfordshire, which lies at a distance of some five miles from Heythrop, and serves as the rendezvous for Scholastics afflicted with toothache and the various other ailments which characterize any well-regulated Scholasticate.

For some years Father General had been urging upon the Superiors of the English Province the desirability of inaugurating a Collegium Maximum, which should be so placed as to be in immediate touch with one or other National University. Accordingly, diligent search was made for a house which might form the nucleus for such an establishment, and for several years it was made without avail. Then it was ascertained that Mr. Brassey's property at Chipping Norton, the Heythrop estate, was on the market. A day spent in the house and grounds convinced the responsible authorities that the right place had at last been found; and Father General was at once communicated with. His consent obtained, arrangements

were made for the purchase of about half of the estate, including the mansion and surrounding park, some 430 acres in all. Thus on March 25th, 1923, Heythrop Hall came into the hands of the Society.

The work of adapting the mansion to the needs of a Scholasticate of the Society was at once undertaken. Fortunately it was found that this could be done with scarcely any alterations to the Hall itself. The matter resolved itself into a mere question of adding a row of rooms to the original stable quarters on one wing, and to the winter garden and indoor tennis court on the other, to constitute the Philosophers' and Theologians' wings respectively. The additional building was done in the same stone as the mansion, and, though the resultant structures now present rather a severe newish appearance, it is confidently expected that within a few years' time the stone will have weathered the same color as that of the Hall. The glass-enclosed winter garden was renovated into the present Refectory, and a bright, sunny refectory it is. The indoor tennis court became the temporary Community Chapel, pending the erection of a permanent Chapel to match the architecture of the main building. The tennis court will then become the House Library. Plenty of space was found for lecture rooms on both sides, and for Science Laboratories in the Philosophers' wing. The Scholastics' rooms are about the same size as those at Weston, with large windows and central hot-water pipes. The recreation rooms on both sides are large and comfortable, each with an open fire-place, and the main hall in which one finds oneself immediately upon entering the College, serves admirably well for formal disputations, entertainments, lectures, etc. It will seat 250 without difficulty.

The Community of Heythrop College is made up of Theologians from St. Beuno's, the Philosophers from St. Mary's Hall, Stonyhurst, and the Professorial staff, being an amalgamation of the staff of the two separate Houses of Study. That the establishment of the Collegium Maximum was a distinct break in the tradition of the English Province is witnessed to by the fact that of the two former houses, St. Beuno's functioned as a separate Theologate for seventy-five years, and St. Mary's Hall was

a separate Philosophate for almost a hundred years. The long and absorbing history of both of these famous houses constitutes a very pleasant chapter in the life-story of the English Province. From their venerable walls have gone forth all the English Jesuits of at least the last three generations. The old Seminary at St. Mary's has more intimate connections with our own Province as having served as the scene of the Philosophical studies of not a few of our Fathers. Among these we find on looking through the old Catalogues the names of the Rector of the Biblical Institute at Rome, of the present Superior and Master of Novices at Shadowbrook, and of at least one Professor of Theology at Weston. Needless to say the break in such long years of tradition came as a shock to the Scholastics of both separate houses, but the response was noble and generous, and all the excellent qualities of both former houses have been fused into a grand community spirit of charity and generosity that has marked the new College of Heythrop from its very inception. Besides the English Scholastics there flocked to the new Collegium Maximum Scholastics from the four quarters of the globe. Here there are Scholastics from nearly all the Provinces of Europe, from Spain, France, Italy, Holland, Germany, Portugal, Ireland and Czecho-Slovakia. Australia, South Africa, and Canada are also represented. America, too, sent her quota in a contingent of Californians and three New Englanders as well as the writer himself. The amazing unanimity that reigns amid such a cosmopolitan Community bears wonderful testimony to the marvelous character of the Jesuit training, that can transcend all the barriers of race and nationality.

Classes were opened in September, 1926, after the ceremonial opening of the house on the 25th of the same month by Archbishop Goodier, S.J. But it was not till May 13th of the following year, on the Feast of Blessed Robert Bellarmine, the heavenly Patron of the new college, that the official opening took place. The major portion of the English Ecclesiastical Hierarchy attended including two Archbishops, two or three Bishops, Monsignori, Canons, and representatives of Benedictine, Dominican, and Franciscan Orders, as well as many of the sec-

ular clergy. The Cardinal was unable to attend, being absent on a visit to Rome. However, he paid the Community a three-day visit later in June. A Solemn Pontifical Mass was celebrated by Archbishop Mostyn of Cardiff, named affectionately, "The Father of the English Province", in view of the fact that he has ordained Ours for thirty successive years at St. Beuno's. A sermon was delivered by Father Brodrick, the author of the new life of Blessed Robert, on his favorite topic. Speeches were made at the elaborate luncheon and dinner, congratulations and wishes for success were the order of the day. The occasion was truly an auspicious one, marking as it did the beginning of a new and more glorious era in the history of the English Province of the Society.

A word with regard to the history of Heythrop Hall itself may prove of interest. The village of Heythrop from which the Hall took its name, was founded in 1259 by the Normans. It is but a collection of fine old stone houses, whose present rustic occupants are totally unaware of their glorious antecedents. It was not until 1705 that Charles Talbot, the twelfth Earl of Shrewsbury, after three years' residence in Rome returned to commence the building of Heythrop Hall. The Talbots, Earls of Shrewsbury, were an old Catholic family; so we are not surprised to read that on the demise of the old Earl who built the Hall, the title and estate fell to Gilbert Talbot, a Jesuit. He entered the Society in 1694 under the name of Gray, and was ordained in 1705. There is no record of his visiting Heythrop; much less of his saying Mass there. He had severed himself from all family affairs and lived a busy life as a missionary priest in Lancashire. Father Gilbert was succeeded in the Earldom by his nephew, George Talbot, who took great pride in his Oxford home. He it was who with such fine taste laid out the park. The general lines of the present landscape effect are probably due to his arrangement. Charles, who succeeded George Talbot, and the next Earl, John, seem to have spent very little time at Heythrop. From 1819 to 1831 the house was let to the Duke of Beaufort for a hunting seat. The original mansion burnt down on Feb. 24th, 1831. We have no details of the fire, but we are told that it occurred through the carelessness of the Duke's ser-

vants, who were drunk on the night of the fire. The building was gutted by the fire, but the walls remained intact. For forty years the building remained a ruin, and the park ran to waste.

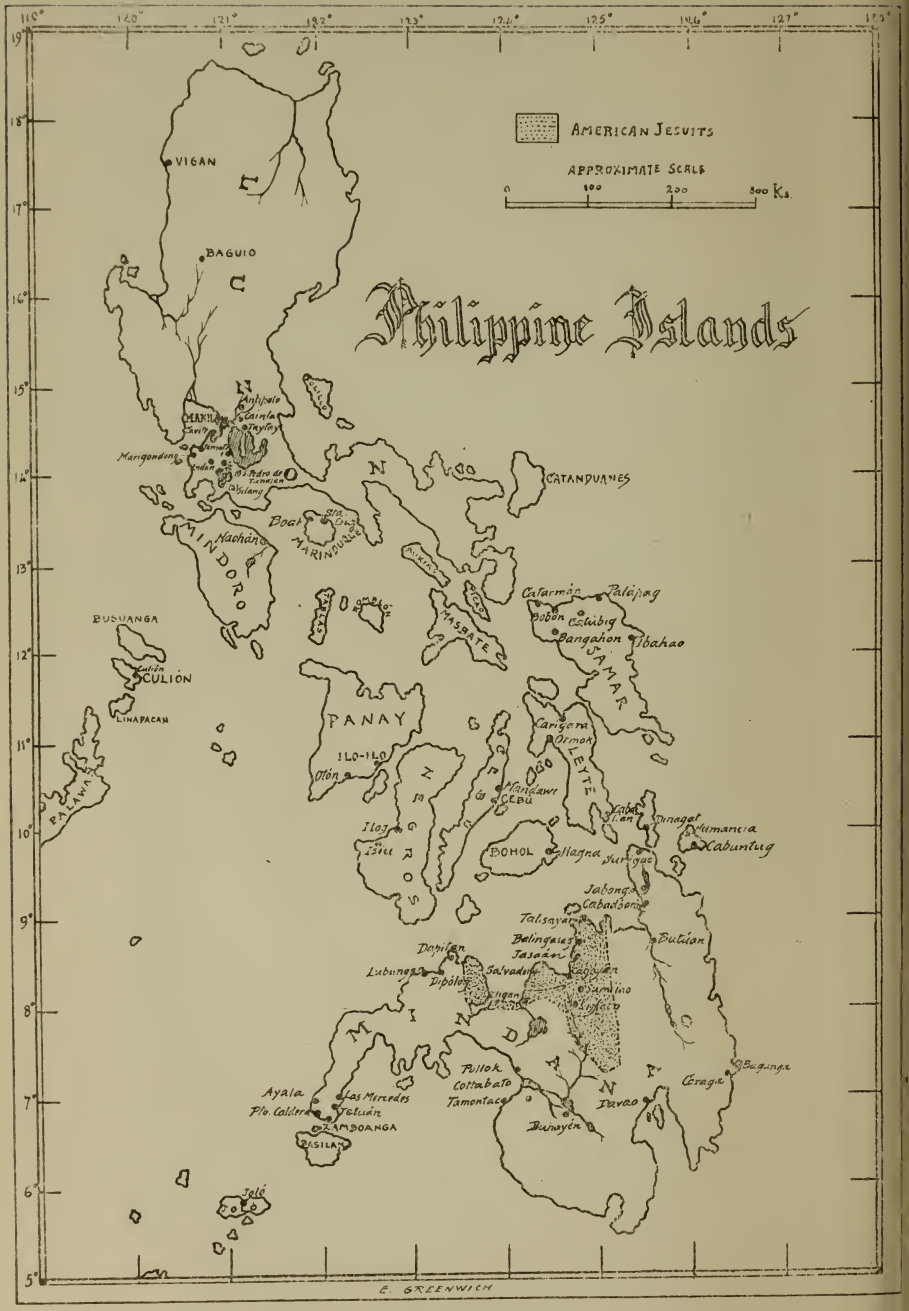
In 1870 Mr. Albert Brassey, son of a famous railway contractor, bought the Heythrop estate for 110,000 pounds. The shell of the building which still remained was built upon, and the house as we know it arose from the ruins. Mr. Brassey must have spent an immense sum of money upon the reconstruction of the house and park. Mr. Brassey's brother Thomas lived at Hastings, but spent a good deal of time at Heythrop. He probably came up for the fox-hunting, which is still rather famous. Thomas Brassey was created Baron in 1886, and in 1911 was made an Earl. He was civil Lord of the Admiralty and later Secretary to the Admiralty. He traveled extensively and his wife wrote a well known book, "The Voyage of the Sunbeam", which ran into many editions. Earl Brassey was succeeded in 1918 by his son Thomas, who died without issue in the following year, and the Earldom became extinct. The Hall remained unoccupied till it was taken over by the English Province in 1923.

Volumes could be devoted to an account of the splendors which characterize the new Scholasticate, and which constitute its greatest charm. Its front faces out over broad terraces of neatly kept lawns towards the undulating Cotswolds. It boasts of an entrancing rockery and artificial lake, with moss-covered caverns and an amazing variety of trees. At a short distance away a natural stream has been enlarged into two fishing ponds of considerable extent, and the overflow meanders over a series of cascades through a lovely park which forms the Nature walk. The Philosophers' section of the grounds contains among other attractions a private swimming-pool, a cricket flat, a bowling green and an archery lawn. The latter being a long stretch of smooth lawn has been converted into a number of lawn-tennis courts. Besides there are plenty of fields where the visitors from the New World, who may not feel inclined to participate in the local athletics, can indulge their longing for a game of touch-football, or even of good American Baseball. All in all the grounds of Heythrop form a splendid feature of

the new College and are an excellent guarantee that one very important department of a Jesuit Scholastic's years of training is not neglected in England.

The opportunities that historic Oxfordshire presents for pleasant Thursday long walks are unbounded. One can visit the parish churches, all of which date from Pre-reformation days, and study the gradual transition of the style from the Norman to the English Gothic. One can ramble through the old thatched-roof hamlets, and marvel here at the remains of a circular stone temple of the Druids, there at the walls of a Roman Camp. Or if one be fortunate enough to need spectacles one can "bus" in to Oxford and revel in the wealth of antiquity and beauty presented by the Colleges and Churches of the University. Indeed in and about this section of Oxfordshire there is a very treasure house of historic monuments, which only await the visit of the energetic Scholastic to charm him with the aroma of their antiquity.

Such in brief is the new Collegium Maximum of the English Province at Heythrop. The centuries of Catholic tradition in which the house is steeped through the occupancy of the Shrewsburys form a noble ground-work on which to build up even more glorious Jesuit traditions for the glory of God and Holy Church. It is a worthy seat for the mother-house of a worthy Province; and one can only breathe a heartfelt prayer for its success in spiritual and scholastic endeavors, that from its walls there may flow forth a constant stream of zealous apostles to work for the rehabilitation of the old Faith in England.



Philippine Islands
AMERICAN JESUITS
APPROXIMATE SCALE
0 100 200 300 Ks.
VIGAN
BAGUIO
LUZON
MANILA
Antipolo
Cainta
Taytay
Marigondong
Indan
Silang
Boat
Sta. Cruz
MARINDUQUE
MINDORO
Nachán
CATANDUANES
BURIAS
TICAO
MASBATE
Catarmán
Palápag
Bobón
Catubig
Bangahon
Ibahao
SAMAR
BUSUANGA
Culión
CULIÓN
LINAPACAN
PALAWAN
PANAY
ILO-ILO
Otón
NEGROS
Ilog
Isiu
CEBU
Mandawe
Carigara
Ormok
LEYTE
Dinagat
Mumancia
Cabuntug
BOHOL
Hagna
Surigao
Jabonga
Cabadbaran
Talisayan
Balingasag
Jasaan
Butuan
Dapitan
Lubungan
Dipólog
Salvador
Cagayan
Samiao
Iligan
Lipacao
MINDANAO
Pollok
Cottabato
Tamontaca
Bunayén
Davao
Ceraga
Baganga
Ayala
Pto. Caldera
Las Mercedes
Tetuán
ZAMBOANGA
BASILAN
Joló
E. GREENWICH

Annals of the Philippines*

(Historical Outline of Jesuit Labors)

I

FIRST PERIOD: Before the Suppression (1521-1768)

1521

Discovery of the Philippine Islands by Magellan.

1540

Canonical Establishment of the Society by Paul III.

1581

The First Jesuits arrived in Manila from Mexico to establish the new Philippine Jesuit Mission. They were Father Antonio Sedeño, Superior, Father Alonso Sánchez, Mr. Gaspar de Toledo, a Scholastic, who died during the voyage, and Bro. Nicolas Gallardo.

1589

San Ignacio University. Permission to open a Collegium Maximum in Manila was granted by Very Rev. Father General Claudius Acquaviva. It was actually opened six years later in 1589 with Father Luis Gomez as first Rector. It was called San Ignacio University. Extern students were also admitted. For this reason, the Spanish Government gave a generous annual allowance for its support in order "that the Spanish youth of Manila might be trained in solid piety and letters, so as later on to occupy the most important posts in the conduct of the government". The University continued in vigorous life until May 21, 1768 when the Society was suppressed in the Islands by the royal decree of Charles III. In the last catalogue before the suppression we read that there

*Compiled by Luis G. Pacquing, S. J., from the following sources: "Misiones Jesuiticas de Filipinas", by Father Miguel Saderra Maso, S. J. (Manila 1924). "El Archipielago Filipina", by Jesuit Fathers. (Washington D. C. 1900".) "Synopsis Historiae Societatis Iesu. (Ratisbon 1914)".

were in the University two Professors of Theology, one of Canon Law, one of Philosophy, one of Mathematics and one of Latin. Gregory XIII gave ample faculties to confer degrees on the students.

1591

Antipolo and Taytay (Luzon). The First Jesuit Missions in the Philippine Islands were established in these two towns in 1591.

1593

Father Alonso Sanchez died at Alcala, Spain, on May 27, 1593. The Philippine Islands were benefited by his many important commissions to China, Rome and Spain.

1594

Philippine Vice-Province. The Philippine Mission was raised to the status of a Vice-Province, depending on Mexico. Rev. Father Antonio Sedeño was first Vice-Provincial.

1595

Islands of Samar, Leyte and Bohol. To systematize the work of evangelization in the Philippine Islands definite territories were allotted to the various Religious Orders. The Islands of Samar, Leyte and Bohol were given to the Society. Father Chirino was delegated tó take possession of them in 1595.

Island of Cebu. The city of Cebú was chosen as the headquarters of the Jesuit Missionaries of the Bisayan Islands because it was the seat of the Ecclesiastical and Civil Authorities.

Father Antonio Sedeño died at Cebú on September 2, 1595. It was said of him that the great moral and material progress of the Philippine Islands at that time was due to his constant efforts. Right Rev. Fray Diego de Salazar, O. P., first Bishop of the Philippines, entrusted to him the task of preparing the First Philippine Synod which was held from 1582 to 1586. On his death the Vice-Province was on a firm footing and in charge of many missions in Luzon and Bisayas. Father Sedeño was an expert architect, able farmer, and manufacturer. He supervised the construction of the first stone-buildings of Ma-

nila; sent to Europe and America for seed which he distributed among the people, and taught them how to make tiles and bricks.

1596

San Ildefonso College of Cebú. Our Fathers opened in the city of Cebú in 1596 a grammar school which in later years became the famous college of San Ildefonso. (The college building to-day houses the Diocesan Seminary of San Carlos, Cebú).

Island of Mindanao. In the same year, 1596, the Jesuits entered the Island of Mindanao in the company of a military expedition for the conquest of the Moros of Rio-Grande. After the warfare they established a residence at Puerto Caldera, but soon moved to Zamboanga a few miles away.

Butuan (Agusan, Mindanao). The Spanish residents of the town of Butuan obtained from the Superior two priests to attend to their spiritual needs. This mission, however, was abandoned shortly after its inception.

1599

Rev. Fr. Diego Garcia arrived in Manila as Visitor of the Vice-Province. The purpose of his visit was to study conditions in the Vice-Province and report on the feasibility of constituting it an independent Province.

1605

Fr. Raimundo del Prado succeeded Fr. Sedeño in the government of the Vice-Province. Our historians praised highly his intellectual attainments and moral excellence, and numbered him among the most illustrious men of the Society. He died on February 7, 1605.

1606

Philippine Province. The report of the Visitor was entirely favorable, and Very Rev. Fr. General erected the Vice-Province into a new Province of the Society. Rev. Fr. Pedro de Montes became the first Provincial. The total number of Jesuits in the Philippine Islands at the time was eighty. Fifty years later there were 108 men administering 84 parishes among a Christian population of 520,265.

College of Oton (Island of Panay). The school together with a church and residence was founded through generous legacies of the people of the Island.

1607

Novitiate of San Pedro Macati. This was founded and endowed by Capt. D. Pedro de Britto and his wife. They donated a country farm they had on the outskirts of Manila to the Society, and on this property the house and church were erected. During the first seventy years of its existence 147 novices were received, of whom three were priests, twenty-three Scholastics, and the rest lay-brothers. (The ruins of this Novitiate can still be seen in the town of San Pedro Macati).

1610

Royal and Pontifical College of San Jose. The foundation of this college had been decreed by the King of Spain in 1585, but the decree was not carried into effect until 1601, when the Visitor, Father García, resolved to start the school privately, while nogotiations for its support were still pending with the officials of the Real Hacienda.

In 1610 it was officially opened with an immediate increase of students. Many difficulties arose regarding the right of granting degrees, and of being called Royal and Pontifical. These disputes dragged on for a century, and though Pope Gregory XV by his Brief of August 8, 1621, and the King of Spain by a Royal Decree of July 30, 1623, decided in our favor, still the affair does not seem to have been settled, until Clement XI together with the King put an end to all doubts by investing the College with due rights to confer degrees and use the legal title of Royal and Pontifical College of San Jose.

The College of San. Jose was affiliated with San Ignacio University and each was the first institution of its kind in the Islands.

Nine graduates of San Jose became Bishops, while many others held high positions both in the Church and in the Civil Government. Many Jesuits, Franciscans, Dominicans and Augustinians were educated in this school.

1614

Father Antonio Critana was martyred in Japan in 1614. He was the Proto-Martyr of the Philippine Province. Thirty-four members of the Province at different times gave their lives for the cause of Religion.

Refugees from Japan. During this year many refugees from the Japanese persecution arrived in Manila. In the first group came twenty-three Jesuits, fifteen Seminarians, sixteen Nuns of the "Beatas de Meako", and various prominent Japanese families. After a few years the number of refugees was so great that their support became a real problem to the citizens of Manila.

1615

College of Nuestra Señora De Loreto. As a result of missions given by our Fathers in Cavite, the people of the town offered to support a college and residence of the Society there. Lic. D. Lucas de Castro, a graduate of San Jose, later endowed both the college and residence.

1619

College of San Ildefonso (Sta. Cruz, Manila). This college with the adjoining church was founded at the request of the secular clergy of Quiapo, since most of the people of the district worked on a hacienda belonging to the Society.

Here the Provincial fixed his residence, and later opened the first Professed House of the Province.

1622

Island of Marinduque. Because of the insistent requests of the secular clergy of the Island of Marinduque the Society administered it for a short period beginning in 1622.

A Japanese Father who worked in the Philippines during the Japanese persecution labored in Marinduque among his countrymen as well as among the Chinese.

1624

Father Juan de las Misas died at the hands of the Camucones (Moros of the Islands near Borneo), who captured him near Marinduque. He had studied at San Jose and entered the Society in 1609.

1626

The shrine of Antipolo. Rev. Father Juan de Salazar (fifth Provincial) built the church of Antipolo. When governor D. Juan Niño de Tabora arrived from Mexico, he donated to the Society the Holy Image of our Lady of Peace and Good Voyage, which he brought from the seaport of Acapulco. Our Fathers dedicated the new church to Our Lady, which soon became a famous Shrine of yearly pilgrimages. (In November 1926, the Holy Image of Our Lady of Antipolo was crowned solemnly by the Archbishop of Manila before a throng of 100,000 devoted people who came from the different provinces of the Archipelago.)

1628

Printing-press of San Ignacio University. A well equipped printing-press was installed in the University to replace the old one set up in 1581. The press operated until the suppression of the Society, 1768.

1629

Dapitan, Mindanao. The Residence of Dapitan was permanently established in 1629. Father Pedro Gutierrez was appointed first superior.

1631

Island of Mindoro. This Island was handed over to the care of the Society, but soon after was given back to the secular clergy.

1632

Church of San Ignacio University. The construction of San Ignacio church in Manila was finished in 1632 and it was dedicated to Our Holy Founder. Some years later it was consecrated by the Bishop of Nueva Caceres. (At present an American Army Headquarters stands in its place.)

1634

Father Juan del Carpio was martyred in December 1634 by the Moros of Sultan Corralat after the surrender of the town of Ormoc, Leyte. He had entered the Society in

Mexico in 1612, and worked for eighteen years in the Bisayan Islands converting many to our Faith.

1640

Rebellion of the Sangleys. The Sangley (Chinese) rebels attacked our Novitiate in San Pedro Macati and the residences of Cainta, Taytay and Antipolo, committing all sorts of crime and sacrilege.

1640

Father Pedro Gutierrez was sent to Sultan Corralat to treat for peace in 1639. This Father had served on many other occasions as an intermediary between the the Spanish government and the Sultans of Mindanao and Jolo. He was held in great respect by the Sultans, and he used his influence among them to rescue many Christian prisoners and slaves.

College of San Felipe (Manila). At the request of the Manila Municipal government and acting upon a Royal Decree of Philip II in 1572, Governor D. Hurtado de Corcuera founded and endowed this college in 1640 and named it after the King, Philip IV. It was attached to the college of San Jose. The King dissolved the college seven years later. At the closing of the college the new governor D. Diego de Fajardo obliged the Fathers to return every cent they had received from the Public Treasury for its construction and upkeep. But the King learning of Fajardo's action ordered him to give back the money to the Society.

1642

Father Francisco de Mendoza came to the Philippines in 1621 and finished his studies at San Ignacio University. In his great desire to cure the ills of the natives he studied the medicinal properties of various tropical plants and made successful use of many of them. He gave his life for the Faith in May 1642.

In June of the same year, 1642, Father Bartolome Sanchez was killed by the Moros who attacked and captured the vessel in which he was sailing to the garrison of Buhayen, Mindanao.

1645

Father Domingo Areso was assassinated in 1645 by a native whom he had rebuked for his failure to call him to administer the last sacraments to his dying mother.

1648

Father Francisco Paliola, a Neapolitan, was killed at Iligan, Mindanao, by a band of infidels headed by an apostate.

1649

Father Miguel de Ponce Barberan came to the Philippines in 1623. After his ordination he was sent immediately to Samar where he labored for many years. He was murdered in Palapag by some apostates who rebelled against their missionaries.

Father Vicente Damian also met his death in 1649 at the hands of the apostates of the town of Catubig, Samar.

1650

Father Juan de Aueras came to Manila as superior of the missionary band in 1622. He distinguished himself in the governments of our college and of the entire Province. He died in Mexico about the year 1650 while acting Visitor of that Province.

1654

Father Esteban Jaime was ordained to the priesthood and finished his studies in Manila. In 1628 he was sent to the Island of Negros. He endured great sufferings for the conversion of the infidels. He was murdered in the town of Islu in April 1654, at the instigation of a bandit.

1655

Father Alejandro Lopez entered the Society in Manila. He accompanied Governor Corcuera in his military expedition against the Moros of Rio Grande (Mindanao). On various occasions he was sent to the Sultans as an envoy of the Spanish Government. While visiting the old king Balatamy of Mindanao he was treacherously murdered with his companion Father Juan Montiel in December 1655.

1656

A Report of 1656 on the status of the Religious Orders laboring in the Philippines gives the following data concerning the Society of Jesus: seventy-four Priests, eleven Scholastics and twenty-three Brothers. Total 108. The total number of Jesuits who arrived in Manila from the year 1581 is given as 272. Of these 151 were Priests, ninety-eight Scholastics and twenty-three Lay-Brothers.

1660

Father Francisco Colin. Father Colin was known as a historian, as a preacher, and as a professor of Sacred Scripture. He governed the Province from 1640 to 1644. In 1651 he retired to the Novitiate where he wrote his "Labor Evangelica" a history of the Province, and other works.

1663

Father Francisco Larrauri began his apostolic labors in the Island of Leyte. He was captured with many of his Christians in the town of Cabalían whence they were carried away by the Moros. He was murdered by the Moros on September 27, 1663 while engaged in evangelizing them. His body was cast into the sea.

1665

Father Francisco Combés died in 1665 during his voyage to Rome whither he was sent to represent the Province in the Congregation of Procurators. He was more than once a mediator of peace between the Spanish Government and the Sultans. He was the author of a bulky history of the Island of Mindanao and Joló.

1668

Marianne Islands. Father Diego Luis de Sanvitores with three Fathers whom he recruited from Perù succeeded in entering the Marianne Islands. It proved a hard fruitless soil for Christianity. Nevertheless in 1753 there were at least 2,690 Christians, and at the time of the Suppression of the Society 1768, nearly 4,000 had been converted to the Faith. In the course of some years thirteen Jesuits were martyred by the natives. Here are their names and place of Martyrdom:

Father Luis Medina, at Saipan on January 29, 1670. Father Diego Luis De Sanvitores, the Apostle of the Marianne Islands, at Guam on April 2, 1672. Two Filipinos, Fathers Francisco Esguerra and Luis de Vera-Piaso, at Guam on February 2, 1674. They entered the Society in 1660. Brother Pedro Diaz, at Guam on December 9, 1674. Father Antonio Maria de San Basilio, a Sicilian, at Guam in January 1676. Father Sebastián de Monroy, at Guam on October 6, 1676. Father Manual de Solorzano, at Guam on July 23, 1684. Brother Baltasar Dubois, a Fleming, at Guam on July 23, 1684. Father Teofilo de Angelis (Piccolomini), at Guam on July 24, 1684. Father Carlos Borango, an Austrian, at Tinian in October 1684. Father Agustin Strobach, a Moravian, at Tinian in August 1684. Father Pedro Coomans, a Belgian, at Saipán in July 1685.

1702

Bro. Jorge Kamel was born in Moravia in 1661. He was a good Botanist and Pharmacist. He founded a Pharmacy in the University of San Ignacio where he prepared medicines for our missionaries and for the poor of Manila who came to him with their ills. It was the best Pharmacy in the city. That he sent many of the descriptions of tropical plants to his friends in Europe can be found in Volumes 21 to 24 of the "Philosophical Transactions" published in London.

1710

Caroline Islands. First attempt to evangelize these Islands was made in 1710. Frs. Santiago du Beron and José Cortyl, a Fleming, the first to land in Caroline Islands, were killed by the savages. The same fate befell the other six Fathers who volunteered to take their places as soon as their deaths became known in Manila.

1717

Father Pablo Klain was born in Agra, Bohemia. He was a gifted writer, a Botanist of renown and an able linguist. Of the many works he published we shall only mention his book on "Easy Remedies for Different Ills" which was daily used by our Missionaries. He founded

in 1684 the Religious Congregation of the Sisters of Beaterio.

1731

Father Juan Antonio Cantova died at the hands of the Carolinians about the year 1731.

1746

Missions of Tamontaca and Jolo were begun with the view of furthering better and more peaceful relations between the Christians and the Moros. Having received the letters of King Philip V requested by the Fathers for the Sultans of Tamontaca and Joló, the Rev. Father Provincial assigned two Fathers for each mission. The Sultan of Joló, Mahomet Ali-mudin, went in person to Zamboanga to bring the two missionaries with him to Jolo. These missions were not successful owing to the deceitful attitude of both Sultans.

1750

Fathers Lambertini and Pedro Morales were murdered by an obstinate Christian in the year 1750.

Baptism of the Sultan of Joló, Ali-Mudin. Mohamet Ali-Mudin simulating a desire of becoming a Christian went to Manila and in April 1750 was solemnly baptized. His evil intentions were, however, soon discovered and he was arrested on his way back to Jolò. Bantilan, a younger brother of Ali-Mudin, began a cruel and bloody attack on the Christian towns. This state of incessant pillaging lasted long after the Suppression of the Society in the Philippines.

Father Francis Ducos. To this new period of hostilities belong the heroic deeds of Father Francis Ducos, a missionary of Iligan, in the defense of the towns of the northern part of Mindanao. The most striking were the defense of Iligan which was beseiged by the Moros for two months, and the attacks directed by him against the pirates in the gulf of Panguil where they fortified themselves. The attack was successful, and from that time he was appointed by the Governor the Commander of the Flotilla of Iligan.

1753

Father Pedro Murillo Velarde was a famous writer and missionary. His history of the Philippine Province from 1616 to 1745 is a great source of information about the works of Jesuits in the Philippine Islands before the Suppression of the Society.

1768

Suppression of the Society in the Philippine Islands. The ruin of many prosperous missions. The Society of Jesus had existed in the Philippine Islands for almost two centuries, 187 years. When the blow fell on the Philippine Province there were 158 Jesuits laboring in the Islands. Of these 128 were Spaniards, twenty Germans and Austrians, seven Italians and three Filipinos. Besides the University of San Ignacio there were eight colleges functioning successfully in Manila, Cavite, Cebu, Iloilo, Panay, Zamboanga and the Marianne Islands.

About a hundred of the Fathers were actually engaged in various mission works administering ninety-four parishes in the Philippines, and seven in the Marianne Islands. (No definite data concerning the missions of the Caroline Islands.)

Our Missionaries were in charge of a grand total of 2,000,000 souls.

(to be concluded.)

THE JESUIT PARISH OF MANKATO

By Father W. B. Sommerhauser, S. J.

I.—Early History

Dear Father Editor:

It does not appear that the *Woodstock Letters* ever before gave its readers an historical account of the only Jesuit house in Minnesota. Wherefore, a brief history of this Residence and something of the activities of the parish today may be of interest to you. Perhaps the Society can hardly be considered a stranger to Minnesota, even before the story of Mankato and its Jesuit community began. History is insistent upon the fact that Father Isaac Jogues made a journey from Huronia, the mission field of our Blessed Martyrs among the Hurons, to the West. He had but recently arrived, *scl.* in 1636, when other Indian tribes to the west clamored for the Blackrobe. This trip made Father Jogues' name come down in history as the first white man who stood on the shores of Lake Superior. Whether Father Jogues came west as far as the State of Minnesota, into the territory between the Pideon river and the City of Duluth, a Minnesotan shoreline on Lake Superior of fully two hundred and fifty miles, remains a conjecture. The Recollet missionary and explorer, Father Louis Hennepin, in 1690, reached and named St. Anthony's Falls in the Mississippi river at what is now the city of Minneapolis.

The dawn of Catholic life in the great Northwest, apart from these sporadic and casual missionary visits, seems to arrive with the erection of the earliest western diocese. St. Louis, Missouri, became a diocese in 1826. Eleven years later, in 1837, the See of Dubuque was created. The diocese of St. Paul, a budding city in Minnesota, was founded only four years in 1850. Mankato remained under the jurisdiction of the Ordinary of St. Paul until 1899, when the diocese of Winona was established, taking over the entire southern

portion of the State. In 1841 Monsignor Loras, Bishop of Dubuque, commissioned the young Father A. Ravoux, to establish a Mission among the Sioux or Dakota Indians in the upper Mississippi valley, about Mendota, in the vicinity of Fort Snelling, which had been built in 1821. In his excursions among the scattered white settlers and the Sioux Indians this famous and saintly pioneer missionary of Minnesota also traversed the spot where Mankato was to rise. Father Ravoux's "Memoirs" tell of a return trip he had made from Vermillion on the Missouri River in South Dakota to Fort Snelling. Lost in the wilderness, he finally found himself on the beautiful hills of Mankato, and thus again reached the well-known Minnesota valley and a safe trail.

History shows the city of Mankato itself to have had its birth in 1852, shortly after the Indians had ceded, by the treaty of Traverse des Sioux, their title to all the land west of the Mississippi and south of St. Cloud and Morehead. In that year several settlers of St. Paul proposed to find a new town site up the Minnesota river. Following the old French traders' route, they came to the confluence of the Blue Earth and the Minnesota rivers, about eighty miles south-west of St. Paul. They succeeded in obtaining the grant from the famous Sachem, Sleepy Eye, chief of the Sisseton branch of the Sioux Indians then inhabiting the territory. The name Mankato was taken from the Indian "Mahkato", or blue earth, which was their appellation for the river, owing to a peculiar bluish clay found along its banks. The county is also named Blue Earth, just as the State and its second river is styled Minnesota, or the land of sky-blue waters. No other county of the state has as many and as picturesque rivers as the county of Blue Earth; and Mankato, now a city of 17,000 inhabitants, nestles prettily in the valley of its famous streams. The site had probably been visited by the intrepid French trader Pierre Le Sueur in 1700. He built Fort Le Hillier on the Blue Earth river near Mankato. When in 1763 English possession succeeded to French, we find a venturous Connecticut Yankee named Jonathan Carver passing up the Minnesota in a canoe, December 1766, bent on an exploring tour of the Western wilds. A long silence ensues,

until in 1820 we hear of two Scotchmen, named Graham and Laidlow, sailing up the Minnesota, by the site of Mankato, to Lord Selkirk's Colony of Pembina and the Red River Settlement. Apart from these visits prior to the advent of the settlers, the only white persons coming into these regions were the French voyagers, trappers and fur traders, who are justly styled experts of the wilderness and Nimrods of the West. The Minnesota and the Blue Earth rivers with their many tributaries formed their highways of commerce; unfortunately history has left us but few annals of their explorations.

About the years 1850 to 1854 the fame of Minnesota had gone well abroad. The wonderful natural beauty of the State with its more than 10,000 lakes and its fertile soil, drew many eager eyes and prospective homekeepers to the territory, which only in 1858 became a State of the Union. Among others so interested were several Catholics of St. Charles and St. Louis, Missouri. But being prudent people like Moses of old, they wisely sent "spies" to reconnoiter the land of promise before staking their all in a venturesome or fatal expedition. And as Josue and Caleb of the Book of Numbers, so their envoy reported of Minnesota. For although no clusters of giant Chanaan grapes were brought back, nor had the milk and honey of Palestine as yet overflowed the land, nevertheless, it was emphatically averred that the beauty of Minnesota and the fertility of her soil, notably the southern part of the State, where Mankato had just been founded, gave well-founded hopes of a prosperous future.

We need not linger here on the hardships experienced by the seven first St. Charles families who in the Autumn of 1854 set out for the northern Eldorado. Nor shall we dwell upon the sad voyage of the ill-fated "Henrietta," the steamboat carrying the expedition up the Mississippi River, and stranding on the way amid the ravages of the cholera. The brave remnant of the pioneers pushed onward to their arrival at St. Paul on October 6th. After a much needed rest and recuperation they resumed their journey, this time by means of the proverbial "prairie schooner". Within a week the goal was reached; they arrived at Mankato on October 15, exactly forty-eight days after their departure from St. Charles, Mo. Two

Catholic families are mentioned even among the very founders of Mankato in 1852; with the new arrivals the Catholic community soon numbered some twelve to fifteen families plus several Catholic young unmarried men. The new town, consisting of just five block houses at the time, soon showed signs of new life.

The temporal difficulties of the pioneers were of no small moment in those early days. Yet the thing troubling them far more than the world's prosperity was the religious outlook. They had come from well established Catholic parishes in St. Charles and St. Louis; and now they found themselves a flock without a spiritual shepherd. But undaunted, they at once took preliminary steps to provide also for the needs of their souls. On the Sunday between Christmas and New Year, hence very shortly after their arrival, they held the first Catholic meeting of Mankato. It was forthwith resolved to found a Catholic parish, having its own church, priest and school. Further meetings followed in the Spring and Summer of the next year. A favorable opportunity offering itself, they actually purchased an entire city block from a certain P. K. Johnson, one of the founders of the new town. Although a Protestant, the kind man donated half the property to the Catholics, and sold them the other half for $200.00. The foresight of this transaction proved a veritable boon for the future of the parish. In the meantime one of their number, Michael Hund, generously donated to the little community a new log-house he owned on the hills just outside the town, to be used temporarily as their church.

But even before this transpired, an event, happy and historic in the annals of Mankato and its young Catholic colony, came with the second of February, 1855. On the evening before that day Rev. Father A. Ravoux, the pioneer Minnesota missionary already mentioned, arrived at Mankato on one of his spiritual excursions. Accordingly on the Feast of the Purification of the Blessed Virgin, for the first time in the history of Blue Earth county and Mankato, the Holy Sacrifice of the Mass was celebrated in the house of the same Michael Hund, to the great joy and solace of the little flock. Meanwhile, this same estimable gentleman, returning from a trip to St. Charles, Mo., had

an audience at St. Paul with the venerated Bishop Joseph Cretin, the first Ordinary of the new See. Msgr. Cretin at once took a benevolent and saintly interest in the new foundation at Mankato, promising to visit his spiritual children there in the near future. He was as good as his word. To the indescribable joy of the little colony, the Bishop arrived on Friday June 22, 1855, and remained at Mankato until the following Monday. He made the long trip from St. Paul through the primeval forests with a team of horses and an old-fashioned wagon. For the first time the log-house on the hill served as a church. On Saturday His Lordship heard the confessions of his people, and the next day, the Feast of St. John the Baptist, the first Sunday services were celebrated at Mankato. The afternoon served for the first baptisms in the new parish, when the Bishop baptised eleven infants, among them the first white child born in Mankato. Having encouraged his flock, especially also in the project of building a worthy church and promising to send them the first available priest, the Bishop closed the memorable visit, returning to St. Paul on Monday, June 25th.

Enthusiastically the people set to work to carry out the injunctions of their bishop; and July 22, hence the very next month, is recorded as the date upon which the building of the first stone church at Mankato was begun. It had the dimensions of twenty by forty feet. Gradually the number of Catholic settlers increased; and by New Year's day, 1856, the sum of $495.00 has been expended on the new church. Meanwhile the promise of Rt. Rev. Bishop Cretin to send a priest to Mankato was approaching realization. On March 8, 1856, Rev. Valentine Sommereisen was raised to the dignity of the priesthood by Bishop Cretin at St. Paul; and the 16th of the same month the young priest arrived in Mankato, as the first permanent shepherd of the Catholic congregation. Full of zeal the Father devoted himself to the new charge, and to this day his memory is held in benediction. It was pioneer work indeed; not only Mankato, but the entire southwestern part of the State, as many as fourteen counties with thirty-six missions were cared for by the zealous priest. During the summer months the new stone church had well advanced. Hence, when in Sep-

tember of this year the first Catholic mission was given at Mankato, by the famous Jesuit missionary Francis X. Weninger, the conclusion of the mission found the congregation in their new church, to the great pride and joy of all. It was September 29, 1856.

We need hardly dwell long on the subsequent development of the parish. Suffice it to say that with the steady influx of more Catholics, the new stone church had to be enlarged. This was effected by 1862, a date made notorious at Mankato for another reason which may here be mentioned at least in passing, the great Sioux massacre of that year. The Indians had been restless for some time. Civilization encroaching on barbarism caused friction. The Sioux saw their land appropriated by the palefaces, while they themselves were driven out, and envy and hatred ensued. The dishonesty of traders, the whisky vendor and gamblers had done their dire work among them. Through the fault of government agents, the promised annuities were either delayed or not paid at all; and great suffering resulted among the Indians, who were massed on an Agency west of New Ulm, some thirty miles from Mankato. The shooting by some young Indians of a whisky trader on August 17, 1862, furnished the spark that caused the explosion. The Indians early next day went on the warpath, sacked and burned the Agency, butchering its white inmates in ambush, massacred Captain Marsh and half his garrison of the nearby Fort Ridgely, and poured into the unsuspecting vicinity, spreading death and vengeance everywhere. Consternation seized all the country round about as the news of the massacre spread like wildfire among the white settlers, and all the more as most of the young men had volunteered and were away to the Civil War. All that interests us in this narrative is the end. General Sibley having been despatched by the Government to quell the insurrection, on September 23rd met Little Crow, the leader of the Indians, in the battle of New Ulm. Here the savages were routed and fled (Little Crow among them) with most of the hostile band, into the Dakotas and subsequently into British possessions. But about 2000 Indians were captured and tried by a council of war. Of these, 425 were suspected of being implicated in the massacre, and 303

were finally sentenced to be hanged. It was General Sibley's intention to execute them at once; however, the Christian sentiment of the East, emanating notably from Boston and Philadelphia, was so shocked at this news as to lodge strong remonstrances with the Government. Accordingly, the humane President Abraham Lincoln interfered, and ordered that no Indians be executed till he had approved of the sentence. Upon examining all the evidence, he on December 19, 1862, signed an order approving the death of the thirty-nine worse ones, and of these one was afterwards reprieved. Owing to the havoc wrought at New Ulm, the prisoners had been transferred chained to Mankato, where they were kept imprisoned at Camp Lincoln. Hence it was at Mankato that preparation for the hanging was made, the date fixed for December 26, the day after Christmas, 1862. The gallows were constructed in the form of a square on the levee of the Minnesota river; on the spot at Front street stands today the solitary monument perpetuating the gruesome event. What is more consoling, and concerns us here, is the well authenticated fact that thirty of the thirty-eight Indians were received into the Church and baptized on Christmas day, the eve of their death. Their names are in the Baptismal Records of the parish archives. Rt. Rev. Thomas Langdon Grace, successor to Bishop Cretin of St. Paul, had sent Rev. Father Ravoux, by that time raised to the dignity of a Monsignor, to Mankato, to assist the condemned red men. He instructed the convicts who willingly listened to him; and, assisted by Father Sommereisen, baptised them. This episode was the last of the great Sioux nation in any numbers in Blue Earth county. Soon after the power of the Indians was completely broken in the fatal battle on the Yellow Medicine River, in the western part of the State. The remnant were taken to the new Sioux Agency in a barren district of northern Nebraska and southern Dakota, where their children are tenderly cared for spiritually by Jesuit Fathers and Brothers of St. Francis and Holy Rosary Missions on the Pine ridge and Rosebud Indian Reservations. Many of them, however, renounced Agency life and government annuities, and took claims in South Dakota, where they adopted the ways of white men. A conservative estimate

has it that over a thousand white men, women, and children lost their lives in this Indian insurrection.

By way of a "curio", for such readers as may be interested, we produce here a few names of the condemned Indians with their Christian baptismal names added. The pathetic record gives the Sioux name first, then the Christian: Teodonitsha, baptized Augustine; Quamani, Francis; Hotanihan, Gervase; Mazopoweda, Valentine; Tankanitshtahmani, John; Taddemina, George; Wahpedouta, Isidore; Pazekutamani, Raphael; Mahatatinajin, Linus; Hinkanshoonkoyasmani, Ambrose—etc.

Our survey of the activities up to the coming of the Jesuits to Mankato in February 1874, may be brief. With the growth of the congregation the need of a Catholic school became paramount. Accordingly, we find the establishment of a parochial school decided on by the people in 1864, and a suitable building was provided. Upon the urgent pleading of Bishop Grace, the Sisters of Notre Dame of Milwaukee were secured as teachers. They arrived in Mankato on August 30, 1865, to the intense joy and satisfaction of the entire population. The same Order of Sisters has had charge of Catholic education in Mankato ever since, and their record is a glorious page of history. From three Sisters and one Candidate who arrived in 1865, they have grown to a community of twenty-four in the parish alone. Indeed since 1890 Mankato has been the seat and Motherhouse of a new Province of the Order.

By 1869 the Mankato parish counted fully 200 families, and the necessity of a larger church became evident to all. Accordingly, the Pastor called a meeting of his men and a building committee was appointed. The foundations for a spacious structure were completed by the Winter, when the work was suspended till the following Spring. But the beautiful union heretofore prevailing among the people had unfortunately yielded to a spirit of discontent. A certain faction contended plans and proportions of the new edifice prepared by the zealous Pastor to be altogether too lavish and expensive. In June of the next year the work had not been resumed, when Father Sommereisen obtained a furlough from his Ordinary, to make a visit to his native land, Alsace. While he was

there the Franco-Prussian war broke out, and prevented his return to Amercia for the time being. To provide the orphaned parish with a shepherd, Bishop Grace obtained from the Benedictine Order the Rev. Father Augustine Wirth, O. S. B., who entered upon his duties at Mankato on New Year's Day, 1871, the second Pastor of the congregation. Father Wirth thus was destined to build the new church, which he did. However, to pacify the factionists above mentioned, certain modifications were introduced into the architecture in order to keep expenses at a low figure. The transept of the church was shortened, the height lowered by ten feet, and the massive foundations already laid somewhat condensed. It is the present church, which undoubtedly suffered by these measures; although even so it is a temple of great beauty and very devotional, seating over a thousand persons. The solemn dedication of the new church took place on Sunday, November 23, 1873, Bishop Grace performing the ceremony, and giving the church and parish the name of SS. Peter and Paul.

Rev. Father Wirth, O. S. B., had been sent to Mankato, it would seem, chiefly to build the church. That task being now happily accomplished, he urged his release, desirous to return to his Order. He was a noble priest and a general favorite with the parish, which by this time had grown to 400 families. It was accordingly with great regret the people saw him depart. To the lamenting parishoners the prudent priest suggested, as a legacy of affection, that they should try to procure Religious to administer the parish; and as but the previous year three Jesuit Fathers had given a very fruitful mission in their midst, they might endeavor to procure sons of the Society of Jesus. Acceding to the proposal of Father Wirth and the desire of the Mankato people, Bishop Grace entered into negotiations with the Very Rev. Henry Behrens, S. J., the then Superior of the Buffalo Mission of the Society, and with good results, for, on January 27, 1874, the first two Jesuits arrived in Mankato; Rev. Peter Schnitzles, who was appointed Superior and Pastor, and Rev. Herman Kerckhoff, his Assistant. With the coming of the Jesuits begins the identification of the Society of Jesus with Mankato and Minnesota—a new chapter we may have occasion to view at another time.

(to be concluded)

A STUDY IN NUMBERS*

At the end of 1926 the Society numbered 19,569 members; there are now already more than 20,000. The continual and regular increase is very interesting. In 1852 there were only 5000 members. In 1877 they numbered 10,000 and in 1927 20,000 members. The remarkable thing is that since 1853 the annual increase has been approximately 200 (in 1925, 393).

At the beginning of 1926 the Society had altogether 9,262 priests; 2,601 of whom spoke French, 2,219 English, 1,739 Spanish, 830 German, 746 Italian, 347 Portugese, 304 Dutch, 229 Polish, 98 Czech, 87 Hungarian, 62 Croatian.

There are 1986 Scholastics who speak English (1491 of them being from the United States), 1,291 French, 1,219 Spanish, 428 German, 355 Italian, 195 Polish, 169 Portuguese, 167 Dutch, 78 Hungarian, 59 Czech, 34 Croatian.

The proportion of languages is interesting also as regards the Brothers. 1,371 Brothers belong to the Spanish provinces, 810 to the French, 656 to the English, 401 to the German, 388 to the Italian, 204 to the Portuguese, 187 to the Polish, 125 to the Dutch, 71 to the Bohemian, 58 to the Hungarian, 55 to the Jugoslavian province.

This summary shows that France has the first place as far as Fathers are concerned. Spain has the most Brothers, the but United States has the greatest increase in Scholastics.

Of the 19,569 Jesuits listed at the end of 1926, 4,861 speak English, (the American provinces, England, Ireland and Upper-Canada); 4702 speak French (the four French provinces, Belgium and Lower-Canada); 4329 Spanish, 1,659 German, 1,489 Italian, 720 Portuguese, 611 Polish, 596 Dutch, 228 Czech, 223 Hungarian, 151 Croatian.

In the missions, 2,263 Jesuits were laboring at the beginning of 1926; viz. 1,963 Fathers, 340 Scholastics and 480 Brothers.

*Translated from "Mitteilungen" the Austrian Province Seminary News for January, 1928.

FROM FREDERICK TO POUGHKEEPSIE*

I

LAST DAYS AT FREDERICK

June 28, 1899

Communion for a special intention of Father Master. In conference he announced that a business deal had been closed whereby 350 acres of land on the Hudson River in New York State, about seventy-five miles from New York City, near Poughkeepsie and Newburgh, had been purchased by the Society, and that a Novitiate, Juniorate, Tertianship and House of Retreats, would be built there and occupied in about two years. The new house would be called "Saint Andrew-on-the-Hudson." The deal had been on for some months and was the intention recommended to our prayers.

July 7, 1899

Father Pettit, in charge of our villa, read us a letter from Father Minister in which he said he had seen the new Novitiate property on the Hudson and liked it very much.

Dec. 7, 1902

Father Rector gave us a conference and told us we would leave for the Hudson on January 15th.

Dec. 12, 1902

We hear that there are to be no holidays at Christmas, but classes every day, as Father Rector does not wish the Juniors to lose too much time. Our vacations, more or less, will come preparatory to moving to St. Andrew, but the time will be spent in packing up.

Dec. 18, 1902

Brothers J. J. O'Connor and L. Young shipped the first carload of freight to Saint Andrew's today. They loaded

*A diary written by a Junior of that time. Father Thomas J. Gannon was Provincial. The Rector and Master of Novices at Frederick and Saint Andrew was Father John H. O'Rourke.

a box car with forty-five mattresses, canned goods, books and library shelves, and sent it off at noon.

Jan. 1, 1903

The Novitiate property has been sold for $30,000 and the Villa to Mr. Long of the city for $2,699. The corridors look bare as all the pictures are removed. Neopold is packing them. The Juniors' aula looks like a freight depot. The last car-load carried 17,000 pounds of our freight.

Jan. 5, 1903

Another car-load leaves for the Hudson. It will take ten cars to move the freight and will cost $42 per car. Passage for the Community will cost $600.

Jan. 6, 1903

We began a Novena of Benedictions to-night for three things: 1. Thanksgiving for favors conferred on this house since we came here in 1763; 2. For a safe journey next week; 3. For blessings upon our new home on the the Hudson.

Jan. 8, 1903

Another car-load went off today. All statues and large paintings are boxed. Another car goes tomorrow, packed by Brothers Richard Murphy, W. K. Murphy, E. Brosnan, and L. Butler, Novices. The first car that left on December 18th reached St. Andrew's safely about the 28th, but Father Walsh was not notified until recently. There was some fear lest it had been lost. It was finally found some two or three miles from the house. Father Rector, who had been at St. Andrew for a few days, arrived home at noon today, and says we shall leave here at 6:30 A. M. on the 15th and should reach our new home by night-fall.

Jan. 11, 1903

Our last Sunday in Frederick. Brothers Conroy and Ponsholzer, cook and refectorian, leave for the Hudson this morning.

Jan. 12, 1903

Two more carloads leave for the Hudson. One is marked for some reason or other, "Explosives, Handle Carefully". Nearly all books are packed, and class-prepa-

ration is not very convenient. All pictures are now down, even that of the Blessed Mother and St. Stanislaus behind the altar of the Chapel. Trunks are packed and everyone is doubling up. New trunks were ordered from Dunn and Co., Baltimore, and the shipment of thirty trunks was expected yesterday, but through a misunderstanding they were sent to Fredericksburg, Va. Extra ones are expected by to-morrow noon. Very chilly to-night.

Jan. 14, 1903

Vacat to pack up. Communion of Thanksgiving for innumerable benefits during the 140 years of ministerial work in Frederick Valley. Another car leaves for the Hudson and this time tomorrow we ourselves will be in via to our new home, or, as Father William Carroll of Georgetown puts it in his recent letter, "going from the valley of St. Stanislaus to the mountain side of St. Andrew." Packing and cleaning up all day. At noon the rubber runners in the corridors were taken up and our old home assumed more than ever the appearance of a barn. A number of our strong men went to Villa in the morning to remove St. Joseph's statue; they found it a difficult and tedious task. In the afternoon the trunks, 120 in all, were taken to the station. To bed at 8.30 for our last snooze in Frederick Town.

The Last Things At Frederick

Last Readers at Dinner: Brothers Edward P. Tivnan and Henry Brock, the latter being the very last.

Last Reader at Supper: Brother George White, N.S.J.

Last Repete: Brother George White. (for saying sovereignty with too much of the 'o' in the first syllable, and too little of the 'u' sound).

Last Sentence of the reading was from Father Rodriguez' treatise on modesty and silence. "If Julian the Apostate had not been born the world would not have become so desolate."

Last Laudate sung by Brother E. P. Tivnan.

Last Benediction by Father Chartrand, (Province of Canada.)

Last Server of Community Mass: Brother Joseph A. Murphy.

Last Benediction Servers: Brothers Gipprich, D. Lynch, J. Powers, F. A. Muth, John D. Wheeler.

Last Servers at Table: Brothers Eugene Cummings, Schieswohl, Leo Butler, F. Haberstroh, F. Wheeler—(all Novice Scholastics.)

Last Sermon in the refectory: Brother Frank Glover on Prayer.

Last Mass in Chapel: Father Rector.

Last Day at Frederick: Cloudy and cool.

II

The Journey

January 15, 1903

The Day of Travel: The crossing of the Hudson into the Promised Land. We were up at 4.30, though some arose at 4.00 to serve the Masses beginning at 4.30. Community Mass at 5.00, by Father Rector, followed by Itinerarium. Breakfast at 5.30, and then the habits and toilet articles were put in valises. The chapels are dismantled at once: at 6.00 all assembled at the door to depart from the Old Homestead. We leave at 6.15 and meet the train at Second Street. Very few were at the station, mostly colored, and at 6.40 all is ready and we start the journey for St. Andrew-on-Hudson. Litanies are recited at once by the Beadle of each section, for each grade has its own car in this order; Tertians, Juniors, Novices and Brothers. Meditation followed, and before we were at Liberty Pike all were engaged in their morning prayer. This was finished by the time we reached Hanover, Pa. Fathers Joseph Smith, William Clark, and Gaffney were in the Juniors' car. Haustus was served before noon, while we were between Coatsville, Pa., and Philadelphia. Father Rector was chief server and was busy satisfying everyone's wants. Unexpectedly we got into Broad Street Station, Philadelphia, and Brother George White, N. S. J., sees his mother and sisters at the depot. His father is a railway official and thus found out that the train would stop at the station. We are there at eleven in the morning and are, according to the schedule, nine minutes late. While there one of the bars

that holds the under truck was found to be broken. It was discovered by the merest accident, probably owing to our Novena prayers. A few bolts and nuts made it secure for the remainder of the journey. Leaving Philadelphia we run down the road towards New York and on the way back pass Torresdale where Eden Hall is situated. We see the Drexel Institute, and the Tully Paint and Varnish Co., which latter brought to our minds Mr. Tully at Woodstock. Brother J. A. Murphy pointed out places of interest along the route near Trenton, scenes of his youth, which we reached about 12:10. Examen begins here. Beads in private, as we passed near Phillipsburg, N. J. Little snow in the vicinity of Philadelphia, and from there to Trenton, but in this part of New Jersey there had been a heavy fall, heavier probably than in Maryland. We made our last stop at Maybrook, and felt that our journey was nearing its end. A half hour before we reached the big bridge at Poughkeepsie we sang hymns as it was dark in the Juniors' car, and no oil in the lamps. About 5:50 we reached the big bridge of which we had heard so much, and as we entered upon it, the lights of Poughkeepsie burst upon us. The Hudson was frozen tight beneath us, and on the right we saw the West Shore railroad, which looked like a toy railroad from our view point. The bridge is said to be nearly 200 feet high, even higher than the Brooklyn bridge by a few feet. On the other side of the river was the N. Y. Central road, and when we left the bridge we were some distance in the city. It was 5.58 when our train stopped, and no sooner was it at a standstill than two gentlemen in the station asked us if Mr. Frank Delany, S. J., of Newburgh was with us. They gave us some data about the new place and told us it was two or three miles up the pike. We were desirous of walking after our long ride and started off. Some friends of Father William H. Walsh, a Mr. Rudy of Poughkeepsie, acted as our guide, and gave us much information about the surrounding country. The Novitiate property covers about 400 acres in two farms and is near the property of the State Hospital, a large number of buildings housing about 2500 patients. The Hudson River is said to be a mile wide in front of our

land, and was then frozen to a depth of seven or eight inches. Some of the Fathers rode up in sleighs and were at St. Andrew's before the walkers. We were there by 7:00 p. m., and as we neared the lodge where Father Walsh had lived for three years, the lights of St. Andrew shone out through the trees and gave us the first glimpse of our much prayed for home on the Hudson. Brother Ford whose mother had died on Jan. 2nd at Jersey and who had been told to meet us on the Hudson, was at the gate with a lantern. We entered by the Infirmary door, and soon saw Father Walsh who looked much healthier and stouter since his illness at Frederick. He told us to go through the whole building, and inspect every room that was not locked. He also said very kindly: "I fought hard to prevent you from coming before the house was completely finished but I am glad that you are here". It was certainly true, for the good Father was so anxious to have everything most perfectly arranged before allowing us to take up our abode. Father Provincial arrived the day before. The house was wonderful and surpassed our expectations. After some searching we located our quarters, on the river side, dormitory and wash-room. We needed the latter very much as we were black from travelling. There was some inconvenience at first in the lack of light. Supper was at 7.45 in the Juniors' Recreation Room, for the Refectory was then unfinished. After supper, chapels were arranged in various rooms on the second corridor. Eight side chapels were in order by 10:00 P. M. The day's work was a great success, not a hitch, or delay, or accident, with the exception of two chapel trunks left at Poughkeepsie station.

II

FIRST DAYS AT ST. ANDREW

Jan 16, 1903

Vacat. Up at 6:00 for we needed a long rest after our day of travel. Meditation in the Chapel which at present is the Juniors' ascetory on the second floor, above the refectory. Breakfast at 8:00 and immediately we begin the work of unpacking and putting our new home in order. Many trunks must be carried to various departments and

work of that sort engages us all day. The curtains in the Juniors' dormitory are to be put up, and they are of a brown color and hang from bars attached to the ceiling. Tertians, Juniors and Novices all join in the work, and shortly the house looks more habitable. The workmen are still engaged in finishing parts of the building, and there is plenty of hammering and sawing all day long. Our presence there seems to add impetus to the work for there is an immense deal accomplished today. Many desks are put in the classrooms which are on the third floor. These rooms are large and airy and face the Hudson. For the present they are to serve as ascetories and for classes. The desks are like tables, polished oak, about two by four, and three feet high, and have under them a rack for books. Each one uses the rack of the desk in back of him. Near the entrance to the grounds is the Della Strada Chapel. This little wayside chapel has been magnificently decorated by Brother Schroen, S. J. About the altar are the fifteen mysteries, and along the edge of the ceiling the invocation of the litany interspersed with several apt Scriptural texts. Above the altar is a dove upon a blue background. The electric lights upon the wall are in the hands of flying angels. The altar appears to be of Parian marble, and is the one given in honor of Father Gaffney by his friends on the occasion of his Golden Jubilee. Everything is beautiful about the structure, and the exterior extremely simple. The whole is of Gothic type. The Juniors spent their free time today in going through the house, and there is nothing but praise for this wonderful home. Everything seems so large, when we regard conditions at Frederick, that it seems the whole Province of 540 members could be housed here in case of emergency. Brother McDonough, Novice Beadle, reads at supper, and gets the first "repete", on the word "interior." Recreation to 8:00, followed by litanies, points in common for the Juniors, examen and bed. The end of our first day in the Promised Land, and a great day it was.

Jan. 17, 1903

Vacat. Hustling all day at putting up curtains, arranging desks, books and the like. Brother Tivnan, Beadle, reads an account of our departure from Frederick.

It is very exact, and the editorial is kind and well-wishing. The Blessed Sacrament is now in the chapel. Reading at dinner, and more or less regular order.

Jan. 18, 1903

Second Sunday After Epiphany. Communion. The sacristans have their first Mass in their chapels this week and I serve Father Dillon at 6:00. Conference at 12:00 in the Debating Room, back of the present chapel. Father Provincial is here today, and it is said that visitation will begin shortly. Father Provincial blesses the house at 4:00 P. M. by intoning the Te Deum, and proceeding through the house, assisted by Brother Wessling, and guided by Father Walsh, the Minister. It took about thirty-five minutes to go over the entire house. Brother F. Muth preached the first sermon at St. Andrew. His subject was St. Andrew, and was an excellent exhortation on the love of the Cross and imitation of the Apostle. The pulpit was a dry-goods box in the rear of the refectory, but it did not deter Brother Muth from doing very well, plenty of feeling, earnestness and gestures. The chapels are in charge of the same Juniors as at Frederick, with several new chapels added: St. Stanislaus, Brother McGovern; St. Berchmans, Brother Keyes; Sacred Heart, Brother Wessling; Our Lady, Brother Gipprich; Holy Angels, Brother Goldbach; St. Xavier's, Brother McMillan; St. Aloysius, Brother Glover; St. Ignatius, Brother Wheeler; Holy Souls, unused at present. The Infirmary chapel is under the care of Brother Ford, but has no name of a saint as yet.

Jan. 10, 1903

First Things at St. Andrew

First sermon, Brother F.A. Muth, S.J., on "St. Andrew."
First reader: Brother E. P. Tivnan, S. J.
First Laudate sung: Brother Jos. A. Canning, S. J.
First servers at Benediction: Brothers Wessling, Treacy, Duffy, M. F. Fitzpatrick—all Juniors.

Mr. Murphy, the builder of St. Andrew, died recently. The cartage of our freight from Poughkeepsie here cost thirty dollars per carload; that is, to unload one car and

haul it to the Novitiate. Considering that we are a new colony in a strange land few inconveniences have been imposed upon us. So far we have been having one meat at dinner, no wine or milk, only water, using cups for glasses, no napkins during the first week, and shortage of soup-tureens.

Feb. 1, 1903

We moved into the regular refectory today. The tables run the length of the hall and we occupy only one side. Thus we have a long line on either side of the refectory and a large open space in the center. The pulpit is in the center, three-quarters down from the Fathers' table.

Feb. 2, 1903

The Chapel is removed from the Juniors' study hall to their recreation hall in the basement where the refectory was.

THE HOLY FATHER HONORS FATHER HAGEN*

I

SPECIAL VISIT TO OCTOGENARIAN

In spite of the illustrious astronomer's spirit of humility and retirement the Holy Father, Pope Pius XI, was pleased to honor Father John Hagen's eightieth birthday in a manner befitting his deep learning and his unstinted devotion to the Holy See. His Holiness presented Father Hagen with a gold medal struck off especially in his honnor, bearing the Holy Father's likeness and the following inscription: "To John Hagen of the Society of Jesus, illustrious astronomer, Director of the Vatican Observatory, on happily completing his eightieth birthday; the 5th of March, 1927."

At 4.30 in the afternoon, accompanied by Monsignor Venini, his private Chamberlain, the Holy Father quietly drove to the Chapel of Our Lady della Guardia which adjoins the Observatory where together with Father Hagen the following distinguished personages were awaiting his Holiness: His Eminence Cardinal Gasparri and His Eminence Cardinal Ehrle, Monsignor De Samper, Majordomo to his Holiness, Monsignor Caccia-Dominioni, Master of Chamber, Monsignor Pizzardo, Assistant Secretary of State, the Very Reverend Father Ledóchowski, General of the Society of Jesus and Father Gianfranceschi, S. J., Rector of the Gregorian University and President of the Pontifical Academy of Sciences.

The Holy Father presented his ring to each of the Prelates and Fathers to be kissed, and having said a short prayer before our Lady's Statue, warmly congratulated Father Hagen in a very fatherly way on having so happily completed his eightieth birthday. He also announced that he had been made Doctor of Theology, *honoris causa*, by the Theological Faculty of Münster in Westphalia. Then he graciously presented him with a beautiful gold medal commemorating the honor conferred on

* Translated from the Italian.

him. In the company of Father Hagen and some of the Prelates and Fathers, his Holiness strolled through the gardens as is his custom, engaging in a fatherly and friendly conversation. The short walk in the gardens and the Holy Father's gracious visit touched Father Hagen and all the visitors deeply.

II

ACADEMIC HONORS

The Sovereign Pontiff's remarkable appreciation of the Reverend octogenarian's hidden but constant and laborious work, in showing the harmony that exists between science and faith, was immediately followed by the simple but impressive program that had been prepared by the Pontifical Academy of Sciences. The Academy had in fact taken the first steps to honor the Jubilarian. The members of the Academy who were then present in Rome had assembled in the Academic Hall of the Casino of Pius IV. Here they did honor to Father Hagen, presenting him with a beautifully wrought parchment containing the princely tribute quoted below, and a batch of congratulatory messages that had been received from some of the most renowned universities and doctors of science the world over. Among those present on this occasion were their Eminences, Cardinal Merry del Val and Cardinal Ehrle. Father Hagen, deeply moved by this manifestation of affection, sincerely thanked the President of the Academy and said how sincerely he considered himself honored in the presence of these eminent associates and friends who came to commemorate the occasion of his laborious life of study.

Professor Neviani presented Father Hagen with a beautiful piece of meteorite that he had selected from his private collection. At this distinguished gathering was also Professor Keeson of the Criogenic Laboratory of Leida who has succeeded in solidifying helium. He had come from Holland with the express purpose of closing the conferences of the academic week then being held in the Apostolic Chancery to commemorate the Volta Centenary.

III

PONTIFICAL ACADEMY'S TRIBUTE

CATHOLICAE REI
STVDIOSI DOCTIQVE · TE VNANIMI PROSEQVVNTVR
LAVDE · O JOANNES HAGEN S J QVI ASTRORVM
SCIENTIA PRAECLARISSIMVS
AD COELESTIA INVESTIGANDA SPATIA · INSTRVMENTA
ANALYTICA PARASTI
STELLAS VARIABILES IND!CASTI
ORDINE · PRIMIGENIAM SIDERIORVM
CORPORVM MATERIAM · PRIMVS IN NVBIBVS COSMICIS
INSPEXISTI · TERRAE
REVOLVTIONEM · MECHANICAM PER ARTEM
AVsVS ES SIGNIFICARE · TIBI VATICANAE
SPECVLAE
MODERATORI SAGACI
JAM OCTOGESIMVM ANNVM
EXPLENTI
PER PIVM XI PONT MAX
AUREO NVMISMATE DECORATO
PLAVDVNT EX ANIMO
LYNCEI NOVI ACADEMIAE SCIENTIARVM
FAVSTA JVCVNDA FELICIA QVAEQVE
ADPRECANTES · A D MCMXXVII

IV

BIOGRAPHICAL SKETCH

(1847–1927)

Father John Hagen was born at Bregenz, Austria, on March 6, 1847. He was educated at the college of Stella Matutina in Feldkirch, and in 1862 entered the Society of Jesus. After his philosophy he studied mathematics and astronomy at the University of Münster and Bonn; but in 1872, on account of the anti-clerical laws of the Kulturkampf, he was forced to migrate to Austria, where he taught mathematics at the Stella Matutina for three years. Afterwards he taught in England, and there began his theological studies. Ordained to the priesthood, he was sent to continue teaching in 1880 at Sacred Heart College, Prairie du Chien, Wisconsin. In 1888 he was called to the directorship of the astronomical observatory at Georgetown University, where he began his "*Atlas Stellarum*", and continued his "*Synopsis der Höhern Mathematik*". In 1896 he returned to Europe to establish the astronomical observatory at Valkenburg, near Aachen, and took part in the Astronomical Congress of Bandberg where he laid open the plan of his "*Atlas*" by showing the first copies. Soon after he began publishing the works of Leonardo Eulero, and at the Congress of Natural Sciences at Frankfurt on the Main he presented, "Index Operum Leonardi Euleri". Returning to America he was called from Georgetown to Rome by Pius X and appointed Director of the Vatican Observatory in 1906. Here he continued his work on that part of the "Carte du Ciel" which had been entrusted to the Vatican Observatory by the Astronomical Congress of Paris in 1887, and here also he pursued his studies and researches on the "Via Nebula", discovered by him.

In 1910 he gave two new mechanical proofs of the rotation of the earth on its axis, and took part in the various astronomical congresses in Vienna, Breslau, Hamburg, Pottsdam, etc.

Father Hagen is a member of the Pontifical Academy of Sciences, of the American Astronomical and Astrophysical Association, of the Astronomical Association of Leipsig,

of the Scientific Society of Brussels, of the German Mathematical Association, of the Academy of Sciences in Washington, of the Imperial Leopoldine Caroline Academy (Halle), and of the Academy of Science of Southern California. He is Foreign Associate of the Royal Astronomical Society and (Straniero) Fellow of the Academy of Lincei.

Father Hagen is the author of numerous articles on Mathematics, Physics and Astronomy which have appeared in various reviews and publications of the scientific organizations in Europe and America of which he is a member.

His most noteworthy works are: "Synopsis der Höhern Mathematik", in three volumes (Felix L. Dames, Berlin 1891–1895);" Atlas Stellarum Variabilium" (F.L. Dames); "Bie Veränderlichen Sterne: Geschichtlichtechnischer Teil (1. Die Ausrüstung des Beobachters. 2. Die Beobachtung der Veränderlichen Sterne. 3. Die Berechnung der Beobachtungen. 4. Die Elemente des Lichtwechsels.)

V

CONGRATULATORY MESSAGES*

University Observatory

Bonn, April 28, 1927

To the Pontifical Academy of Science:

"The Observatory of Bonn joyfully joins the Vatican Academy of Science in celebrating the eightieth birthday of the Reverend Father John Hagen, for there are, indeed, many connections between this place and his quiet laboratory.

The study of the variable stars which has constituted the chief part of his life-work was done by him according to the principles of the Argelander School at Bonn, especially as regards the manner of observation, calculation and literary presentation. For this reason the Philosophical Faculty of Bonn some years ago considered it an honor to confer on him the Doctorate, *honoris causa*.

Professor Dr. Kuestner, the present director of our In-

*A few typical examples chosen from a list of 110.

stitute, who is unfortnately abroad at present, will, I am sure, join in our congratulations as an old friend of the Jubilarian, and especially so since he enjoys the privilege of membership in your famous Academy.

Today we feel that Father Hagen's work on the variable stars is quite indispensable, a fact which the writer can vouch for by his own experience in that field.

The results of his investigations of 'dark cosmic clouds' have occupied a prominent place in scientific discussions. Unfortunately we at Bonn can have no share in these investigations owing to adverse climatic conditions.

May Providence grant the Jubilarian the strength to continue his present labors and to make further advances.

Ad multos annos, quod Deus bene vertat!

Professor Dr. Jos. Hofmann

Harvard College
Observatory

Cambridge, Massachusetts, May 3, 1927.

President of the Academy of Science, (the Vatican.)

Dear Sir:

I have received your announcement of the celebration of the eightieth birthday of Father Hagen. Will you please convey to our distinguished astronomical colleague and friend the best wishes of the Harvard Observatory and our congratulations on his completion of four score years of useful living, and congratulations also on his valuable astronomical work which has been a credit not only to our Academy but to the Church under whose auspices he has labored.

H. Shapley, Director.

Royal Astronomical Society

London, April 27, 1927

The Royal Astronomical Society begs to offer to its Associate, the Reverend Father Hagen, its sincere felicitations on the attainment of his eightieth birthday. The Society has long admired the work which has been

done by him at the Vatican Observatory, especially on Variable Stars and the Astrographic Catalogue. In connection with the latter work, we remember with pleasure the co-operation which has taken place between the Vatican Observatory and the University Observatory, Oxford.

We send this message with all good wishes for the future.

T. Phillips, President
J. Jackson, Secretary

Smithsonian Institution

Washington, May 9, 1927

Presidente Pontificia Accademia delle Scienze (Vaticano)

I beg leave to acknowledge receipt of your communication of April eighth regarding the celebration of the eightieth birthday of Father John Hagen. I much regret that it was not possible for this Institution to be represented by a delegate on this interesting occasion, but I beg that you will present to Father Hagen our heartiest congratulations on the completion of his eighty years of fruitful service to mankind, with all good wishes for the future.

C. Gobbot, Acting Secretary

A FRIEND OF JESUIT EDUCATION

By Father Theodore A. Ray, S. J.

When death claimed Mr. Henry Clay Prevost, on the morning of December 6th, 1927, our new High School in New Orleans lost its most generous benefactor, and the Society one of its truest friends.

Mr. Prevost, in September 1926, provided for the High School the very generous scholarship endowment fund of five hundred thousand dollars, and for the past year made his residence with the Faculty.

On Sunday evening, December 4th, he left the house to visit a friend. Though he was evidently aging, he was apparently in good health. Two hours afterwards, a phone message announced the news to Reverend Michael J. Walsh, Rector of the High School, that Mr. Prevost, whilst putting on his overcoat previous to his departure from his friend's home, had been smitten with a stroke of apoplexy, and had fallen unconscious into his friend's arms. The doctor was immediately summoned, and Mr. Prevost was quickly rushed to the Hotel Dieu, where after examination, it was found that one side of his body was completely paralysed. His condition was pronounced serious, and he lingered for two days under the watchful care of two nurses, who were constantly in attendance. He never regained consciousness, and died at two o'clock on Tuesday morning. Under the circumstances, his short illness was a blessing, for he suffered much during the last twenty-four hours, and even in case of recovery, he would have lost the use of speech and limbs.

The body was taken to the High School, and laid out in the parlor. During the day, many of his friends and most of the school boys came to pay their last reverence to their departed benefactor and friend. Had it not been for this good, generous old man, many of these boys would not now be enjoying the benefits of a thorough Catholic education; and true to real boyhood, which is grateful, they showed their appreciation in turn by the generous gift of 2,548 Masses, 1,805 Communions, 2,353

Visits and 2,270 Rosaries for the repose of his soul; a true testimonial of affection and friendship.

On Wednesday, Dec. 7th, Solemn Requiem Mass was celebrated at the Immaculate Conception Church on Baronne Street. The entire student body, the Faculty of the High School, together with representatives from Loyola and many other Churches were in attendance at the Mass and burial service.

At the end of the Mass, and before the body was taken to Carrollton Cemetery for interment, Father Walsh paid tribute to our deceased benefactor in a short eulogy.

"This noble and Christian gentleman", Father Walsh said in part, "lived an humble and hidden life. Nothing would be further from his desires than the tribute we now pay to his memory and the publicity which this sad occasion offers".

Those few words strike the keynote of Mr. Prevost's whole life. He was hardly known before his magnificent gift, and now he is gone, leaving an only survivor in his son, Harry Prevost.

Mr. Prevost was born in the City of New Orleans in 1860. He received his early education at the old Immaculate Conception College on Baronne Street, during the years 1867–1873. After his school days, he served as printer's apprentice, and at the age of seventeen became clerk to a merchandise broker. Within eleven years, he took over the business and in 1915, became a member of the New Orleans Stock Exchange.

Though naturally of a modest and retiring disposition, he was at the same time ambitious to improve himself, and so during his early manhood, he spent his evenings at the night schools. He studied music, and was also a member of the Southern Arts Union. In 1881, he won its coveted prize for landscape drawing. Still not satisfied with these accomplishments, he entered the night law class at Tulane University, and was graduated in 1883.

The youth of New Orleans were always very dear to Mr. Prevost. From his earliest days, he was interested in their welfare, and was named for positions of honor in their associations, all of which he filled with trust and conscientiousness. With all of his ambition and business success, he always dreaded publicity of any kind. He

might speak much of the success of a particular undertaking for the benefit of an orphan asylum or for some similar cause, yet his most intimate friend would never suspect that he himself was the main source of that success. His ambition and his success were Christ-like in character.

Knowing this characteristic trait, it is not to be wondered at that a year and a half ago, on the occasion of his munificent gift to the High School, he had to be persuaded even to make his appearance on the Auditorium stage, at the opening of the New High School, when his generous gift was made known. Still less is it to be wondered at that, shortly after his gift, he asked the privilege of making his residence at the High School. This was granted, and his remaining days on earth were spent almost entirely in the peace and quiet of the chapel or in the solitude of his room. His humility and obedience during his short residence were an inspiration to the community and an ennobling example to his many friends and former business associates.

His gift is a living testimony and an undying memorial of his achievements in life. Truly was that life a life to be admired, honored and imitated. The many virtues of this noble old gentleman will long linger to inspire the Catholics of New Orleans, and especially the boys whom he befriended, with the ideals of true Christian manhood, and the privileges of a good Catholic Education.

May his generous soul find eternal peace and rest in the company of Him who is never outdone in generosity.

BOOKS OF INTEREST TO OURS

The Defense of the Catholic Church. (The Truth of Christianity Series) by Rev. Francis X. Doyle, S. J., with a complete text of the Four Gospels, having passages relating to the divinity of Christ and the Church in outstanding types, with a map of Palestine. 8 vo. cloth. Net $2.75, Postage 15 cents. Benziger Brothers, New York.

The excellent volume before us on Apologetics is a distinct advance in the presentation of Christian Doctrine for College students. Intended for Freshman year, it will however fit into any one year of College course. The personality of Christ in the light of Christian Revelation and the evidential value and the authenticity of the Four Gospels form the subject matter of this highly instructive and inspiring book. It is well observed by a non-Catholic critic that the so-called "scholastic frigidity" becomes "refreshing lucidity" under Father Doyle's authorship. A very striking feature of the book and one that should not be omitted in an estimate of this kind is the presentation of Christ as the complement and illustration of His doctrine. This is indeed as it should be. Yet the doctrine of Christianity seems to have been hitherto somewhat divorced from its Teacher in the class room. Though this could not have been intentional, students of former text books find that Father Doyle accomplishes what others before him undoubtedly failed to do: namely, to present Christ's personality and expound His divine message in a clearer and more palatable way. Instead of disjointed fragments of the truths of divine revelation the work is knitted into a coherent whole and in point of argumentation, the clear and gradual development of proof upon proof, is sure to arrest the attention and impress the young lay Catholic student who will be expected to give sufficient reason for the Faith that is in him. The arguments are not, moreover, difficult to analyze.

The general arrangement of the book is orderly and progressive. First is a discussion of religion in general and an explanation of divine Revelation and the Gospels as divinely given and inspired.

A critical study of the Gospels including a proof of their trustworthiness is followed by a proof of the divinity of Christ. The substance of Christ's doctrine and the institution of His Church is treated to the satisfaction of students whose view has not been blurred by liberal thought and skeptical unbelief. Next we have an account of the historical beginnings of Christianity and of the divine authority of the Church with special emphasis on the fact that it is easily visible by her four marks. The infallibility of the Popes and Bishops and the relations of Church and State bring these series of lectures and excellent exposition of the evidences of our holy religion to a close. The discussion of Tradition and the nature and place of Faith is reserved for the volume that is to follow.

Each chapter is pedagogically treated and succeeds in attaining two objectives. An event or series of events in the life of Christ is given and explained and a certain portion of doctrine is stated and proved. This method will give the student a personal knowledge of Christ, the Teacher, and at the same time a scientific account of His teachings. Texts relating to the subject of each chapter are indicated at the beginning and notes of explanation as to time, place and occasion accompany the references given. There are abundant foot-notes including excerpts from the most authoritative sources and a wide range of literature bearing on the topics discussed. The question of Church and State is clearly and very ably dealt with.

Apart from these considerations, Ours will be glad to see the Sacred Text of the four Gospels at last put before college men, and the ignorant taunt of some Protestants that Catholics do not read the Bible will, let us hope, be forever dispelled as unfounded and inexcusable.

As we close the book we cannot but feel that the effect of Father Doyle's work will be what he himself cherished—the increase of knowledge of the truths of Holy Church and the quickening of faith that will surely follow. The book will be helpful to the priest for the preparation of fundamental sermons and instructive also to the thoughtful and educated parent. We hope Father Doyle's very useful book may see many editions and if possible at a price that will be within the reach of the ordinary student and school.

Home: a Bird Phantasy. By Reverend Francis P. Donnelly, S. J.; J. Fisher and Bro., 1927.

"Home" is a playlet of songs and dances in which are dramatized the efforts of Business and Art to take Youth and Beauty from the the home. By means of a dream in which a wedding among the birds takes place, Business and Art are won over to upholding the Home. In the wedding, Life and Humanity successively introduce the bird characters who present their gifts in little songs.

Artistically the playlet is excellent. It has a refreshing simplicity. The unity of the theme and the symmetry of form make it at once gratifying to the spectator and easy for the actor. The lyrics which the various birds sing have spontaneity, humor, and, for the most part, a flowing rhythm. The Song of the Canaries seems especially good.

Dramatically "Home" should prove very successful. The possible effects which are explicitly suggested are varied and pleasant. There is, however, ample room for the exercise of individual ingenuity in the production of "Home". The dialogue between Youth and Business, as well as Art and Beauty, is witty, at times ironical, and always in character. The songs of the birds, as well as their dances, have a distinctiveness which lends added interest.

The selection of the music for the Songs, made with excellent taste from the collections of Joyce, O'Neill, and Petrie, are carefully chosen to fit the character of the "bird" to sing them. The Song of the

Woodpeckers, ("The Lady in the Boat, Joyce, 124), the Pigeon's Song, ("Piper's Wife", Joyce, 22), are especially pleasing, and the County Derry Tune, (O'Neill, 316), made popular by Percy Grainger's recent transcription, and also known as the melody of "Danny Boy", is admirably adapted for the Song of the Doves. Professor Bornschien deserves much commendation for not having burdened the simple, sweet old Irish melodies with a heavy setting. The delicate simplicity is carefully preserved.

Finally, there is the mental satisfaction which the little play produces from the realization that a modern problem has been explained in a charming, yet simple way. We wish "Home" its merited success as a playlet that furnishes our Schools and Academies with a worthy entertainment, and our Catholic audiences an excellent diversion.

Renatae Litterae: Saeculo a Christo XVI in scholis Societatis Jesu stabilitae, ad usum academicum in Collegio Dubliensi Universit. Stud. Nation. Impressum Anno MCMXXVII. T. Corcoran, S.J.

In this, one of his latest volumes on education, Father Corcoran, the able Professor of Education at the National University in Dublin, Ireland, places at the disposal of students a veritable mine of source material. He follows the same scholarly treatment evidenced in his former volume on the subject of education in the period of the Renaissance entitled "Renovatio Litterarum", and thoroughly combs the field for original documents on his new subject, Jesuit Education. In other words the author takes up the former work in detail in thus treating specifically a perfectly developed system of post-Renaissance pedagogy.

Not content with presenting copious extracts from the three different editions of *Ratio Studiorum*, Father Corcoran has so arranged them as to give a running commentary on the entire Jesuit system of education. This judicious compilation is further augmented by representative correspondence relative to the conduct of classes and opening of schools, between Father General Laynez and Fathers of the Society working in divers parts of Europe.

It is from a study of the former correspondence and a perusal of Father James Ledesma's regulations formulated for use in the Roman College, that the student is disposed to see the Ratio, so carefully planted, take root and flourish. The author has happily made use of that vast wealth of material afforded by the "*Monumenta S. J.*" For as the author remarks in his introduction, familiarity on the part of the student with the original sources will make for a better knowledge of the age in question; and the sixteenth century certainly exerted a large influence on the formation of the *Ratio*. Thus can the student of Jesuit Education by reverting to original sources appreciate the need of unity of system and the growth of the Ratio to fill that need.

In an appendix the author has inserted some specimen examinations which he gives to his own students of Pedagogy, and which might, to put it mildly, tax the ingenuity of similar students in our own country. This volume should be available for every student of

the *Ratio*, not only as a text or commentary, but especially to lead him by comparative study of sources and development of method to formulate his own ideas and notions on which to build the future.

Les Trois Petits Mousquetaires. By Emile Desbeaux—Simplified and edited with exercises, questionnaire notes, and vocabulary by Suzanne Roth, M.A. Allyn and Bacon, Boston. Price, eighty cents.

"Les Trois Petits Mousquetaires" appeared thirty years after the elder Dumas enlivened the world with the deeds of the gallant d'Artagnan and his three comrades in adventure—the four heroes of Desbeaux's story are French schoolboys of the late nineteenth century. Marius de Champagnac is a younger d'Artagnan, and his three friends Dubodan, Saint-Jean and Montaigny are smaller editions of Porthos, Armis and Athos, respectively. The tale of their "exploits" portrays French school-life, customs, traditions and ideals.

Marius de Champagnac, the son of the humble Gascon parents, comes to Paris to begin his education. Like his famous prototype, he is left penniless by an encounter with a thief. Arriving at school, he unintentionally quarrels with his three future comrades, who are amused by his odd attire. He agrees to meet each of them in turn the same afternoon at four o'clock, when they will settle their dispute in schoolboy fashion. The impending battle is amicably averted, however, and the four become fast friends. Their adventures together, covering the space of one year, are similiar in their small way to those of Dumas' famous heroes. Though all are under fifteen years of age, they possess, in embryo, the same traits of character that distinguish d'Artagnan and the three Musketeers.

A letter from the younger Dumas to the author vouches for the literary excellence of the work.

Miss Roth's edition of the book is intended as a reader for beginners. The text has been accordingly simplified, and is well supplemented by a questionnaire to aid in home preparation, exercises affording drill in grammar and vocabulary, full informative notes, and a good list of words. There are in addition a map of France and a concise outline of the regular conjugations for reference. Numerous drawings serve for illustration.

This edition of Cesbeaux's story forms, then, a very complete reader, and teachers of elementary French who are looking for a simple, yet interesting reader to supplement grammar lessons should find its use helpful.

"Points" for Mental Prayer. By Reverend Charles F. Blount, S. J; Benziger Brothers; net $0.60.

The collected writings of Father Blount would make up but a tiny volume. There is *"Magister Adest"*, an occasional article in the *Month* or *Messenger*, a rare foreword to some spiritual Life; and now this last brochure. In all there is the same indefinable other-worldliness, and a delicacy of touch too fine for an unperceptive soul. Father Blount never writes for writing's sake. Else, he would have made this little book much bigger. As it is, you might sit down and finish it at a single sitting, (as, for that matter, you might do with

the "Spiritual Exercises"). In either case it would be to no purpose. Such work must be judged by the test of actual mental prayer.

These Points are of the nature of "spiritual lozenges"—to use the expression which Father Blount borrows from his own Novice master, Father Gallwey. Each little lozenge gives a lasting relish. They are not meant to be swallowed whole. Here is an example from the points on the Hail Mary. "*The Lord is with thee,*—in closest intimacy and companionship, in thy womb, in thy arms, at thy breast, in thy home. And thou art with him in thy thoughts, in his heart, in his joys, in his sorrows, at his manger, near his cross." Who that is accustomed to daily meditation need take more than that with him to the prie-dieu?

Father Blount looks deeply into spiritual things. Those who have heard him speak, will remember the absence of agitation, of gesture, of even much inflexion of voice. So it is with his writing; it is marked with a gracious modesty, a calm reticence, an unostentatious dignity. Without emphasis, he is striking. He can be moving without betraying his own emotion. Here and there he reveals a subtle but whimsical humor, (Father Blount, I think, originated the pun that Herod who killed the Holy Innocents must have been holy in no sense). Here are the turns he gives to the "vidimus et venimus" of the Magi. The words are applied to divine inspirations. There are those, he tells us, who have to say–"vidimus et non venimus"–the call came, and we did not answer. There are others who say–"non vidimus, sed venimus"—we acted without sanction of obedience. There are the timid ones whose idle murmur is: "nec vidimus nec venimus"—We neither listened to the call, nor acted on our own initiative. Finally there are the wise whose word is "vidimus et venimus"—we heard, and answered the call.

The Priest and Saint Paul. By Reverend Otto Cohausz, S. J., translated by Reverend Laurence P. Emery. M. A. Benziger Bros.

Here is a book that would be a valuable acquisition to the library of every priest. It is not only meaty, it is all meat; by which is meant that there are no superfluous frills in it but practically every paragraph could be developed into a chapter, so teeming with condensed thought is each.

The author has outlined a sort of manual for priests with the solid doctrine of St. Paul as his source. Incidentally he reveals a marvellous knowledge of the great Apostle, his character, life, difficulties, in fact of everything connected with him. There is scarcely any incident that can arise in the life of a priest that St. Paul did not treat for our benefit somewhere in his inspiring writings. This is the main thesis of the book.

Several chapters deserve special mention: e. g., chapter IV where, the author emphasizes the mistaken zeal of those who are severe with sinners, instead of Christ-like; in this same chapter are outlined some of the principal defects likely to creep into our work. Chapter VI. contains many up-to-date and solid suggestions to preachers

St. Paul always being cited to the point; some original ideas on "Unity" in a sermon are like wise given here. Chapter VIII., on charity and union with our fellow-priests could very profitably be meditated on by all. Chapter IX is full of practical, specific hints on keeping the golden mean in our labors. Chapter X on personal holiness is a sincere exhortation, and appealing to our intellect and zeal; that is in fact the crowning part of the book. Altogether, "The Priest and Saint Paul" is one of those books that are to be "eaten slowly and thoroughly masticated and digested".

Father Emery must be thoroughly acquainted with the German and English idiom to have turned out such an excellent translation and the publishers have done well to present it in clear and readable type.

The Jesuit Brothers. A Booklet on Their Life and Work in the Society. (Mount St. Michael's, Hillyard, Washington.)

"An unknown topic, knowingly dealt with," may well be the subtitle a lay reader would assign to this little book. For it seems that too few indeed can tell you what a Jesuit Brother is or what he does or why in the world he does it. Yet these three questions, yes, and many more like them, are answered for the casual reader in a brief, interesting and inspiring manner. The story of the life of a Jesuit brother is told herein very simply, yet very appealingly. The requirements for those who may aspire to this noble calling are clearly set down. The period of training is accurately described and the details are set forth just as they are. The daily routine of the long life of labor and sacrifice is put before the reader with no excuses, no apologies. But to all these are added the genuine consolations that are assured and the lofty motives that sanctify the daily round of humble occupations that at times seem so repugnant to nature. Special emphasis is, of course, given when speaking of the voice behind the call—the voice of Christ, calling, "Come, follow me!" The example of the Son of God is held up before us and we realize the nobility of the Brothers' calling. The Brothers' patrons, St. Joseph and St. Alphonsus Rodriguez, are added to the Divine Model, and surely no vocation has leaders surpassing these.

Isaac Jogues, Missioner and Martyr. By Reverend Martin J. Scott, S. J. Cloth, 8 vo., Illustrations. $2.00. P. J. Kenedy & Sons, New York.

Between the covers of this book is found one of the most thrilling and inspiring stories of early American History. The capable pen of Father Scott has given us a straightforward narrative that deserves wide reading, and we hope it gets it. It is not only for the edification of Catholics that Father Scott has written this engrossing story. As a fellow Jesuit, he is competent to explain to the world the motive that inspired Jogues. Far from being a failure, his martyrdom has been the sanguine seed that has always spread the Faith; his work was edifying and inspiring to his fellow missioners, as is attested by the devotion and martyrdom of five of his fellow-Jesuits.

Father Scott has written nothing but facts; he makes no attempt to introduce any pious fables about Jogues, nor does he grow emotional with praise of his subject. He allows the facts to speak for themselves and leaves the enthusiasm to the reader.

As a conveyor of facts this book has a particular historical value. There is a human interest in it from cover to cover. The reader cannot be unmoved by the unselfish devotion, the glorious heroism that had their source in the love of Christ. Ours will doubtless find it inspiring and useful in spreading devotion to the American Martyrs.

The Life and Work of Blessed Robert Francis Cardinal Bellarmine, S. J. (1542-1621) by Reverend James Brodrick, S. J. With an Introduction by His Eminence Cardinal Ehrle, S. J., in two volumes, pp. 1096, London, Burns Oates and Washbourne, Ltd. 1928. Price 30s.

When John Hotham, my Lord Bishop of Ely, in the year of Our Lord 1321, awoke one day to find that the great central tower of his cathedral was little better than a heap of ruins, he was sore perplexed. Then he bethought himself of one Alan of Walsingham, who was naught, indeed, but the sacrist of the church, yet cunning withal, a craftsman able with his mind to conceive, and with his hand to work, and a man with a love for beautiful things. So my Lord Bishop calling for the sacrist, spoke to him somewhat after this manner: "You see, Brother Alan, the ruin of our central tower. Can you rear us again, for the glory of God, and the use of the brethern, a good and a sound and a beautiful tower?" Then Brother Alan took a rod to measure his stones, and with a quill and parchment, he figured, and reckoned and planned until he had devised a tower that would stand the weathering of days and the carpings of men. And when all was done with his head and hand, he gave himself to his dreams until there came to his fancy a vision of great beauty that would fit very well with the accurate plan that he had figured and reckoned. So the work began, and after a full seven years, in the year of Our Lord 1328, the world was enriched with that loveliest of octagonal towers which is the glory of Ely, and one of the noblest things in all the beautiful buildings of England.

When in 1921, in the centenary year of Bellarmine's death, the English speaking world realized that the life of the great central figure of Jesuit history was in rags and tatters, it was sore ashamed. Then someone bethought him of one James Brodrick, a mere Scholastic of the Society of Jesus, who was as unknown to fame as the sacrist of Ely before him. But that simple craftsman (as he thought himself to be—in his preface he puts himself among "the lesser people" as opposed to professional historians) that simple craftsman, like Brother Alan, has worked with rigorous and exacting accuracy in handling the whole of the evidence, not only in Bellarmine's works, and in those of his contemporaries but in whatever has been garnered by subsequent historians. But then when the searching, collecting and collating was done, he did not give to the world a chaos of brute facts,

a mere heap of historical stones, but he brooded with synthetic imagination until he caught in the life and labors of Bellarmine a vision, objective indeed, yet of great beauty that fits very well with the data of the most rigorous research.

And so it is that just six centuries after the Tower of Ely was given to the world, the world of letters has been enriched by a piece of work that must, without exaggeration, be described as one of the most accurate, complete, significant and beautiful contributions, in English, to Catholic biography, a work exact in its foundations and beautiful in its construction, a work that belongs both to history and literature.

Father Brodrick's task was tremendous. If Bellarmine had just been the cheerful saint that he was; if he had been merely a prolific theological genius; if he had done nothing but publish the sermons that captivated a whole continent for a century; if he had been just the Archbishop of Capua or the principal Assessor during the Congregation *De Auxiliis;* if he had done nothing but play the part he played in English history, or in the drama of Galileo; or if he had limited himself to political theory or educational programs, his Life might have been worth writing, and the task would have been no mean one. But when he was, and did all these things, he is a real problem for a biographer. Father Brodrick has risen magnificently to a great task. He follows in the giant and rapid strides of his subject, and never seems to be out of breath. He writes lyrically of "the things of a child" done in the fresh years at Montepulciano, enthusiastically of the brilliant student in the "silent years" of his philosophy at Rome, and more seriously of the theologian and orator in "learned Louvain." He ascends, at need, the pulpit or the professorial chair; he sits at the scholar's side as he writes his monumental *Controversies.* Now he is in Rome, now with Bellarmine on a diplomatic mission to France. When Bellarmine crosses swords with James I of England, his biographer has to be historian and political scientist. When Bellarmine goes out of his way to defend his native poets Dante and Petrarch, Father Brodrick makes an altogether successful incursion into the realm of "belles lettres." Perhaps the most difficult problems were controversies concerning grace and the astronomy of Galileo. The chapters on these matters are master-pieces.

Difficult beyond all else was the task of synthesis, the problem of proportion, the effort to unravel tangled threads, and weave them into one harmonious design, the search for the central purpose, the root principles, the living personality below, behind, and in some sense, beyond the concrete and visible facts. For the life of Bellarmine is, of course, a life shot with the supernatural, whose colors are dazzling to the eyes of Faith, but are (if we trust the sincerity of secular historians) invisible to the unenlightened.

The temptation to descend to particulars must be resisted. Where the wealth of good things seems inexhaustible, I do not decide to say what is the best. But I think the most lasting impression on many minds will be of the gracious simplicity and utter candor of Father Brodrick's style. His prose just babbles along like a mountain brook, too high up to be contaminated by any confluences less clear

or refreshing. Take the way in which he ends his preface.

> "This work does not claim to be anything grander than a more or less popular biography, accurate as far as it goes, and written in the hopes of winning a niche in Catholic affections for one who deserves it if ever a man did."

Or merely read through the analytical table of contents, and the titles of his chapters. You find things like this.

> "He goes to Padua, prays for a toothache, denounces the carnival of Venice, gives an academic display at Genoa, and purloins a sermon from St. Basil."

Or like this, in the chapter called: "A Ruler Who Did Not Hinder Music."

> "He does not like the imperative mood and allows a grand feast on one occasion, for which he is reprimanded by Father Aquaviva."

If any house in any Province is too poor to buy this book, beg of some kind Rector to come to the rescue. Father Brodrick quotes from the *Catholic World* these words: "We Americans ought to adopt him (Bellarmine) as our own particular saint and patron." That is the feeling every American will share when he has finished the last page of this book.

OBITUARY

FATHER ROBERT T. SMITH

The death of Rev. Robert T. Smith at Baltimore, Maryland, on the nineteenth of April, 1927, came as a shock to his many friends both within and outside of the Society. To all outward appearances he was in excellent physical condition; he was doing the work assigned him, as teacher, prefect, moderator of athletics and treasurer of Loyola College, Evergreen, and had just completed a stirring and fruitful course of Lenten sermons at St. Peter's, Baltimore. During Holy Week he had retired to the quiet and seclusion of the Bon Secours Hospital to prepare himself for an operation. Two days after Easter he was dead.

The following information relative to the life, character and accomplishments of Father Smith is drawn from the written testimony of those who knew him intimately before and after his entrance into the Society of Jesus. Some few of his personal letters are extant and these are quoted in part to complete the picture of his inte esting and complex character. Under one aspect Father Smith was only a simple Jesuit, one who might have passed unnoticed, except for the fact that no one who ever set eyes on the boy, the man or the priest could ever forget the strong, stimulating and sincere personality which was his.

Robert T. Smith was born in Brooklyn, N. Y., on September 13th, 1888. His father was James A. Smith and his mother Honore (McDonough) Smith. This pious and devoted couple had seven children of whom Robert was the fourth. There were four boys, John, James, Robert, and Richard, a young cripple, who died at the age of fifteen; and three girls, Honore, Margaret, and Mary who died at the age of sixteen. From this typical Catholic home where he first learned to combine piety and good humor—so attractively radiant in his after life—the boy passed to the portals of St. Peter's parochial school.

There his ardent and exuberant spirit began to manifest itself more in the matter of play than of study. To moderate this tendency arrangements were made to send him out of the city and up into the country at Hogansburg, N. Y. There at an academy under the direction of the Sisters of Mercy it was confidently expected that Robert would "grow in wisdom and age and grace." School days at Hogansburg brought him many good things not the least of which was a twenty-five year period of friendship with a nun whom in later years, after the death of his own pious mother, he reverently addressed as "Dearest Mother". To her we are indebted for much of the following. Relative to this period of Father Smith's life she writes:

"Robert Smith was a real American boy somewhat like Father Finn's 'Tom Playfair'. Without much love for study, he was carefree, courageous, kind, frank and truthful. He delighted in and was a leader in athletics as well as in mischievous pranks. Being a born

actor and humorous he could easily command the attention of his mates for a little recreation even at the most serious moments. He was also a great tease, and because teasing teachers and his neighbors appeared to be his specialty his good mother at length decided to entrust him to us in the hope that it might be corrected.

"Upon his arrival from the city Robert was most anxious to learn all about the school, the nuns, the discipline and his new environment. The 'old boys' gave him some startling accounts of past events and stressed the stern and severe attitude of his teacher. In later life he told me, that in order to get his first good look at me—at a safe distance—he climbed an oak tree during recreation, and from that point of vantage watched me walk through the grounds and thus assured himself that I was not really so dangerous a being as the boys had tried to make him believe.

"In school we had not a few difficulties as he was high-spirited and not easily handled. And I had to pray to his holy angel many times to help me govern him and give him a love of study. He was always noble and when in fault could be made to see it by kindly council and always repaired it sweetly. He enjoyed shocking the Sisters by all manner of pranks, and in some of them he appeared as impossible. Scolding him did no good. He loved to play "Buffalo Bill" or some Wild West hero, and once when he had secured an old rifle he rode off at breakneck speed down the driveway and over the road, his wealth of fair, beautiful hair flying with the breeze, the while he kept shooting blank cartridges to the right and left in his make-believe escape from his captors. This certainly scared the nuns, but it pleased Robert very much.

"He loved to play, too, at saying Mass, and being a priest. He was deeply pious though not appearing to be so. His love for and devotion to our Blessed Lady was remarkable in a boy. He rejoiced when he was allowed to decorate her altar and took a special delight in gathering flowers, often going to the yards near the school to beg them for this purpose. Before coming to Hogansburg he had made his First Communion. He was always ready to listen to talks about the Sacred Heart, His Promises and about the saints, especially the Jesuit saints. It was on our walks about the grounds during evening recreation that we had these little religious chats. The love to be a priest was in Robert's mind and heart, but he ever protested that it could not be. He had the idea that he was not the material of which priests are made. However, I felt that he was, and tried to foster the vocation because even in those tender years one could see that he was destined to follow an extreme course in life. I explained this to him and showed him that, because of his strong character, he must be a very good man—a saint—who would lead numerous souls to heaven with himself, or the opposite would be his lot. Robert seemed to realize the meaning of this fully and shuddered at the thought. I asked him to pray that God would give him a vocation to be a Jesuit and together we prayed daily for that intention".

In June, 1902, at the age of fourteen, Robert Smith bade farewell

to the Academy at Hogansburg and for the next ten years he stood on the firing line of life. Shortly after his return to the city he filled various positions by day and attended classes at night with the object of fitting himself for a place in the Clearing House of the New York Stock Exchange. There he remained for five years and by his excellent example, strong Catholic manhood and charming personality, formed friendships with men of the Street which were broken only by his death. The following communication from a gentleman who was his employer, and later a convert, reveals an incident of Robert Smith's youthful apostolic zeal. We quote in part:

"Robert T. Smith entered the employment of the Clearing House of the New York Stock Exchange on February 19th, 1903, but it was not until 1905 that I became acquainted with him. At that time I was a member of the Protestant Episcopal Church, understanding well the divided opinion of my church in regard to the claims of the Roman Catholic Church. . . . In our first conversation I learned that Robert Smith was a Roman Catholic and, being interested, asked him some questions which to my surprise he was able to answer intelligently. These were the first intelligent answers I had ever received from a Catholic layman concerning his religion. Robert's pleasant disposition, his whole heartedness and his apparent understanding of and his love for his religion attracted me and we had many long talks concerning our respective churches. Some of his remarks and his perfect confidence in his Church, and the assurance that his Church was in the right, and the implication that my Church was in the wrong caused many discussions and some stormy arguments. Finally it was agreed that the one who should be convinced would join the other's Church.

"I went with him to St. Francis Xavier's Church on 16th Street, New York city. It was during a mission that I enjoyed the sermons. I had been used to intellectual sermons in my own Church but the good impression made by the sermons and by Robert up to this point was lost when I read a leaflet that was handed to me after the service. On the leaflet was a picture of the Blessed Virgin and the prayer 'My Queen, My Mother', etc. Later, he loaned me several books by several Catholic writers some of which I enjoyed and with which I could agree. But having in mind the deceitfulness of the Roman Catholic Church and believing that priests were taught one kind of religion and the poor ignorant people another, I asked him to get me a Catechism of the Council of Trent. This he did. After studying it I could see more clearly his position; but not until 1908 did things come to a head.

"As we both enjoyed hiking he proposed that we spend a week or ten days on a walking trip from Catskill to New York City. Every morning on the trip we went to Mass together and R. T. Smith to Communion. It has always seemed to me that he had felt the call to the priesthood when he was trying to convert me. On our hike we made St. Andrew's and he made his first visit there. From there on our talks were even more serious. During that trip I came to know intimately the finest character that I have ever had the pleas-

ure to meet, and the fact that his religion was a constant source of strength to him, and that he seemed to love and live his religion, made a deep impression on me. Then on September 13th, 1908, I was received into the Church by Father McMahon, pastor of Our Lady of Lourdes, New York City. Robert Smith was my god-father. (Note. It was also Father Smith's birthday.)

"Immediately after my reception into the Church, Robert redoubled his efforts to reconcile my mother to some of the difficult teachings of the Catholic religion. He also had heaven stormed by the prayers of his friends in religion and many masses and prayers were offered up for her conversion. She was received into the Church by Father Elliott of the Paulist Fathers on the Feast of St. Martin of Tours, in the year 1910.

"As a young man in the Clearing House of the New York Stock Exchange he was liked and respected by all men—many of whom were of different religious beliefs. Such was his life among us that when he decided to study for the priesthood no one was surprised and many rejoiced. . . . As I have known him, always he has been a true Catholic; always trying to clear up the religious misconceptions concerning the Church held by those whom he met, . . . always presenting the Church as kind and beautiful, a true Mother who called all to her heart; ever trying to beguile those outside her portals to at least enter into her courts and learn of her. Since his ordination Father Smith was much the same only even more earnest, more desirous to bring souls, both those outside the Church and those within, to a deeper realization of the need of God in their lives, and of the truth that his Church could and would lead them into the ways of peace."

Life in the Clearing House did not cause Robert Smith to forget his pious friend at Hogansburg. He corresponded with her regularly by a series of boyish letters. He was still a "tease" even on paper and insisted that now as he was in the world and so full of it, he thought he would stay in it. A visit to Hogansburg in 1907, and a serious talk led him to set himself more earnestly to the task of settling the question of his vocation. His soul was in conflict. Success in the Street was fairly certain; the path of the priesthood was long and trying; even if he did enter upon it he might not make the grade. What did God wish him to do? The answer and the actual decision to become a Jesuit appears to have been reached during the course of a mission given by the Jesuit Fathers at St. Peter's Church, Brooklyn, N. Y., in 1907. In the following year he entered Xavier High School, and at the age of twenty, with becoming modesty and humility, he took his place on the benches with a younger and less experienced generation, determined to fit himself intellectually for the priesthood.

Those who knew Robert Smith at Xavier and the stern sacrifices he was called upon to endure speak with admiration and sympathy for his courage, generosity and determination. Nature had blessed him with many fine gifts, and during his three years at Xavier he

excelled in elocution, debating, acting, in athletics, in business ability and popularity. The Latin and Greek grammars were far more mysterious to him than the financial intricacies of the Street yet he never gave up for he knew in his heart that God who had called him would assist him by grace to attain the scholastic requirements exacted by the Society of Jesus. At the close of his third year he entered Holy Cross and there completed the final arrangements for his entrance into the Society.

On July 30th, 1912 Robert T. Smith entered the Novitiate at St. Andrew on-Hudson, Poughkeepsie N. Y. His novice master was the Rev. George Pettit, S. J. Undoubtedly the little Master of Novices saw in the big, strapping, broad shouldered blonde, the stuff that men and real priests are made of. He recognized the sincerity of the effort which had brought the young man thus far so successfully and by his fatherly advice, encouragement and prudence directed the well nigh indescribable energy and enthusiasm of Robert Smith along the lines laid down by St. Ignatius. This young man knew quite definitely just what he had to do to become a true son of St. Ignatius. For him the noviceship was less of a test than a clear confirmation of his resolution to abandon all things and to put on Jesus Christ. To that end he set himself with a rigidity of purpose that knew no human respect. Wall Street with its crowd of shouting, scuffling, swearing money grabbers was an inferno compared to the silent spiritual activity of God's Clearing House. The meditation on the Three Classes of men gripped him for he had lived with such men. And the Three Degrees of Humility fashioned his soul for the reception of those hidden crosses which God was pleased to send him throughout the years.

It is true that he had to struggle to make his course in the classics, philosophy and theology. He himself confesses that for him personally the grind was nerve wracking, heart breaking, head splitting. Yet to his credit it may be said that he gathered a satisfactory and very practical harvest. During his seven years at Woodstock he had two big ideas—books and business: and he divided his time as best he could between each. What was left over he gave to God in a formal manner through prayer and pious practices of his own. From time to time business in the interest of the community or individuals drew him away from Woodstock but as he laughingly remarked it was only God's business and he was very happy to do it.

In July 1919 Mr. Smith was assigned to Gonzaga College, Washington, D. C. There he completed three years of teaching. Writing in August 1919 to the nun who had passed thirty one years in the classroom he says: "See how another of your boys steps into the classroom. Pray that I may be a true Jesuit teacher - willing to give all, asking for nothing in return save that my boys may become somewhat like their great Master, Jesus Christ. Pray that some of my boys may become Jesuits." One who was his rector and friend summarizes and appraises his scholastic activities as follows:

"My first meeting with Robert Smith was when he was teaching as a Scholastic at Gonzaga in Washington. He was an efficient teacher and got on well with the boys and the boys liked him. He did well anything he undertook and he was ready and willing to undertake anything. Before asking him to do anything, a superior never wondered if he would be willing to do it. He was not only willing, but eager and enthusiastic to do whatever obedience assigned him. When he had charge of the altar-boys, he managed them well, saw to it that they knew their ceremonies and that they were on hand to serve Mass. When he had athletics, he communicated his enthusiasm to the boys and they played well, won a fair share of games and were good losers and knew how to keep up their spirits in defeat. When he trained a boy for an elocution contest, that boy invariably spoke creditably. When he put on a Shakesperian play, you would scarcely believe that the actors were amateurs and high school boys. Whenever there were expenses connected with any of his duties as in running athletics and dramatics, his receipts always exceeded his expenditures. He was a good business man. He was a hard, willing and efficient worker, a cheerful companion, full of zeal for souls and the glory of God. He was to my mind one of the coming preachers of the province and destined to win many souls to Christ. He was a sunny character and a house was brighter for his presence. He had the real Xaverian spirit of contentment; wherever obedience placed him, there he settled down and did all the good he could and that was much."

In September 1922 Father Smith began the study of theology at Woodstock. His mind, more practical than speculative, led him to visualize the situations which he would probably have to face as a priest and with this in view he laid in a store of solid Catholic principles, dogmatic, moral and ascetic. As the eve of ordination approached he wrote two letters which reveal his deep religious spirit. The first is to the nun whom he addresses as "Dearest Mother". It reads:

"You know we use a small linen cloth during ordination to tie up the newly consecrated hands of the priest. These are usually supplied by mother and given to her after the ceremony as a precious memento. It must be forty-two inches long, one and a half inches wide and have my initials at one end of it. So please take care of this for me and mail it to me about the 10th of June. But be sure to have R. T. S. on it, else it may not not come back after the ordination. These cloths are washed right after the ordination and presented to the one who gave them' usually the mother - so there ! So you are to have the rope that ties me to Him forever."

The second letter is to a prominent business man in New York. It announces the date of ordination and first mass, reviews his career from messenger boy to the altar and continues in his staccato style as follows:

"How I laugh as I remember the boys in the Clearing House. They were sure that I'd be back. Some wagered with me. I'll wire my blessing—for they are a great crowd—Jews—Irish, etc. Heavens! I don't blame them now for being doubtful. They had seen many a lad hit out for law and medicine and fall again for the lure of the street and dismayed at the long prospect. Gracious Providence hid the rough spots from my eyes. The Ordination sets the eternal seal. I am almost there.

"You can imagine how I feel after seventeen long years of fight. You know I hadn't finished Grammar School. Five years in Clearing House was a great training but not for Latin- or Greek - or French - or Hebrew - or Philosophy - or Theology - or Public Speaking. It's been grind, grind, grind since leaving the Street in preparation. I've taken fifty exams. Think of that!

"I never knew what this S. J. meant till I got well under way. The good prayers of my dear ones and the dogged determination of the fighting Irish kept me going. At times it was horrible. Months of headaches etc. During the grind my loved brother went. He was an angelic soul, a cripple for twelve years. Then my Father went—then my mother—before going she left me the fruits of her little savings in the form of a beautiful chalice - to hold the Blood of Christ. Oh! Those Irish mothers! Then I saw two sisters stricken; both will not be there. They are too sick.

"Well—old dear— I thought you might like to hear some of this before you pass on and I know it will please you to know that your sterling character and good example urged me onward and upward. It's a consolation to know that I have been chosen for that blessed work. (The extension of the Kingdom on earth.) Pray that I may serve well.

Father Smith was ordained to the priesthood by Archbishop Michael J. Curley in the chapel of Georgetown University, Washington, D. C., on June 28th, 1925. The next day he said his First Mass at St. Aloysius Church and there were present many of his former Gonzaga pupils, a host of friends made in the Capitol, and relatives. No one dreamed that within a little more than a year and a half the altars of another Jesuit Church would be draped in black and the body of the same energetic priest would lie close to the sanctuary. Unquestionably his brief ministry in the priesthood was fruitful though the precise degree thereof—as in the case of every priest—is known only to God, the Supreme Master of the Vineyard. People were attracted to Father Smith because of his natural eloquence, fervid presentation, priestly sympathy, and deep sincerity. He spoke in Boston, New York and Baltimore. The reports thereon are substantially the same. He preached not himself but the message of Jesus Christ and the grace of God certainly accompanied his words. He closed his career as he began it, a messenger boy, but this time he was God's messenger in the pulpit of St Peter's Church, Baltimore.

The manner of his death may be briefly told. It was not without an element of the dramatic. Somehow he lived that way and it appears that he laid down his life in the same fashion. For at least two years an intermittent dull pain in the region of the appendix had bothered him. He could not make up his mind to have it removed. It become more acute as he proceeded with the Lenten Course sermons. He decided to complete the course and shortly after he entered the hospital to prepare for the operation. While there he sent a note each day in pencil to the nun informing her of his condition. A few detached phrases indicate his fear, good humor and resignation. He writes: "For me winter is a very bad time. I am subject to colds, and ether and cold mix well for the undertakers." Then on April 8th. "I am glad I got through the sermons on time before this flare up. I think it wiser to have this over. I have too much bother." — April 9th. "Dont worry I'll keep you informed. I'll be glad when it's over." — April 10th. "Still on liquid diet - sober liquids. Said Mass this morning. Difficult, but I got through. Poor fellow across the hall groans. His name is Robert Smith too. Mr. Jenkins called. If I should die — I don't expect it, weep not. Pray much. Count it as God's greatest gift to me! That may shock you but nothing like being foresighted. These things do turn out badly at times. That's all." April 12th. "Operation tomorrow. I'm in good shape."

Father Smith's immediate reaction to the operation was favorable. But within a short time as the doctor put it, "he developed a restless, hysterical, hyper-nervous condition in which he threw himself around the bed and could not be still and quiet at all." He got very little rest or sleep. Sedatives failed to quiet him. His condition grew worse and on Easter Sunday night it was decided to anoint him. From an account written by the Rev. Vice-Rector of Loyola College the following conversations took place. We quote in part:

> "Father you are a very sick man and we want to annoint you in the hope that it will calm you and enable you to rest and sleep."
>
> "All right, delighted; glad to receive any Sacrament. Sister, put my habit on me. Every Jesuit dies in his habit."
>
> "When we came to the prayers he answered them. He said to me: 'When can I receive?' At that time he had been vomiting too frequently but I told him if he kept quiet and tried to sleep and rest and closed his eyes, that in all probability he would not vomit, and if he showed that he could retain the Sacred Host I would give It to him at midnight. He answered me in a loud voice: 'Then you will bring me the King of Kings.'"
>
> "Late Sunday evening I got the relic of St. Francis Xavier and took it to him. He knew what it was; took it in his hands, blessed himself with it, kissed it, put it on his head, and then begged me to take it to a man in the Union Memorial Hospital even naming the floor and the room. I then read the prayers

for the Plenary Indulgence at the hour of death. There were several Sisters in the room at the time. When we came to to the "Confiteor" the Sisters began in low voices. But Fr. Smith took it up and went through it without a halt. When he had finished I said to him: 'Father, is there any prayer you would like us to say with you?' He shoved me away from his side, made a large sign of the cross, joined his hands before his face and recited a paraphrase of the prayer which begins: 'O my Queen and Mother, remember that I am thy own,' etc. There was not a break or halt in it. He was conscious. He knew me and when I told him to keep quiet because it was after ten o'clock and that the Minister would be in to know why we are making all the noise, he said: 'All right, anything you say.' But he could not keep still for many minutes. I do not know how to explain this. Although he knew me and his brother, the Sisters and the Doctor, he was unable to control himself. He shouted, prayed, preached, sang, screamed and went through vocal exercises. In it all he was most edifying. The snatches of pious thoughts and sayings were repeated and repeated. About midnight he pointed his finger at me and exclaimed in a terrible loud voice: 'You know you are bound by rule to tell me if I am dying.' I told him just how he was; that he had a chance of living if he could keep still and quiet. But he answered me saying: 'I am perfectly willing to go if the Lord wants me.' Shortly after that he sat up and said: 'What is going to happen will happen tonight.' Later: 'Get me that little address book. Write to these people and thank them for their contributions to Woodstock.' Later, he begged me to see that someone went for his sister in California; that someone get her and bring her by aeroplane to the hospital.

"I cannot forget to tell you, too, how about midnight he blessed himself and stretching his arms out wide recited loudly: "Into Thy hands I commend my spirit." I stayed with him until about 2.30 a. m. Then I went to bed. When I left him he knew me. At 5.30 the Sister called me and said that he had just had a sinking spell. He came through it. I went and said Mass at 6.15 and while at breakfast they sent for me. I read the prayers for the dying and as soon as I had finished I went to the phone and called Woodstock, Evergreen and Calvert Street to say that he was going. I was back in his room at 8.15. Then he had calmed down and was not moving, just breathing. The end was peaceful, no struggle. There was a crucifix in his hand held there by the Sister. His two brothers and his aunt were also in the room and several of the Sisters attached to the hospital. He died at 8.48 a. m., April 19th, 1927."

Father Smith died as he had lived, strenuously, dramatically. A secular priest who happened to be a patient at the same time remarked that if he had ever lost the faith he would have recovered

it at the death bed of Father Smith. All who had been present were likewise deeply affected. That afternoon the body was removed to Evergreen. The next afternoon it was taken to the rectory of St. Ignatius Church and laid in the parlor there. Friends came from Washington, Baltimore, Pittsburg and New York to pay a grateful tribute of respect. At the funeral Mass in St. Ignatius' a host of prayerful friends, the clergy both secular and religious were present. Many later accompanied the remains to Woodstock. There in the little Mortuary Chapel his body rested for a space while the members of the community whom Father Smith loved and served so well looked upon him for the last time. He was laid to rest among his brother Jesuits—strong, silent, saintly men whose spirits have been called to the eternal Company of Jesus in heaven. In the words of a brother priest: "Father Smith's obituary is in the hearts of his numerous friends within and outside the Society. For them his name is connected with all that is best in a man and holiest in a priest and his memory will always serve to recall them to their better selves." —R. I. P.

FATHER EDWARD J. DEVINE

With the passing of Father Edward James Devine, in St. Michael's Hospital, Toronto, on November 5, 1927, the Society loses one of the few survivors of the notable band of Jesuits who strove so manfully for the spread of Catholicism in Canada during the closing years of the nineteenth century. In those years the great Prairie Provinces were being populated, and the Canadian Pacific Railway was linking the Atlantic with the Pacific. Father Devine was one of the number who labored in raw, new settlements with the most meagre facilities; and his energy, zeal and foresight produced lasting results.

Born at Bonnechère Point, Renfrew County, Ontario, on March 3, 1860, Father Devine was in his sixth-eighth year. He was the son of John Devine and Maria McDonnell, of Kilkenny, Ireland. His preliminary studies were made at Aylmer, Que., and his classical course at St. Francis Xavier College, New York City. He entered the Society at West Park, N. Y., Sept. 4, 1879, and made his novitiate and one year Junioriate at Sault-au-Récollet, Montreal, another year of Junioriate at Roehampton, his philosophy at Three Rivers and Quebec, and his theology at Montreal. He was ordained July 14, 1889, made his tertianship at Sault-au-Récollet, and pronounced his final vows in 1895.

His ministry among the English-speaking Catholics of Montreal was exceptionally fruitful, and his zeal found outlets in many and varied activities. He was the founder of the Montreal Free Library, which for thirty years filled a pressing need in the community. Father Devine was actively interested in the Catholic Sailors' Club, an organization that attends to the spiritual needs of sailors who come from all parts of the world to the port of Montreal. Its Chaplain for years, he rejoiced in its growth from humble beginnings to

its present prosperity. He was the founder of the Loyola Convalescent Home (now the Montreal Convalescent Home). This enterprise, now on a firm footing, was begun practically without money. The courage and faith of its founder have been amply justified. The home now serves people of all creeds and classes, who are discharged from city hospitals, but who are still unfit to resume their normal activities. Many convalescents pay nothing for the care they receive.

The Apostleship of Prayer was established in Canada during the early nineties, and Father Devine was recalled from the Lake Superior missions to assist Father Nolin in launching the work. He at once became its ardent apostle, and it became his life-work. Innumerable League Centers throughout the length and breadth of Canada, as well as Newfoundland, owe their origin to his zealous, unflagging efforts.

His travels all over the country, preaching missions and retreats and giving lectures, made him one of Canada's best-known priests. His charm and all-embracing sympathy made him one of the best loved.

Notable among his missionary endeavors was his service to the workmen and their families during the construction of the Lake Superior Division of the Canadian Pacific Railway. He also ministered to the Indians of the region, and the Ojibways adopted him into their tribe. They named him *Wabigijig*. Recalling those strenuous times in after years, Father Devine stated that he had slept on every kitchen table from Chapleau to Fort William, and that his "parish was five hundred and eighty-six miles long, by four feet ten inches in width!"

He built and became first pastor of St. Patrick's Church, in Fort William. In his mission centers, then mere clusters of settlers' homes —which have since become towns and villages—chapels were built, and these have given place to substantial churches. To Father Devine and his fellow missionaries, the Church in Ontario owes a debt of gratitude for pioneer work accomplished amidst every kind of hardship. Trudging long miles and carrying their equipment on their backs, in the sweltering heat of summer and the bitter cold of winter, these men were worthy successors of the Province's first clergy, Blessed Jean de Brébeuf and his companions. To get a drink of water, Father Devine once told the writer, he had often to break through ice solidly formed over ponds and streams along the railway.

Later, while preaching in Newfoundland, he received his appointment for the mission of Nome, Alaska, and he then crossed the continent at its widest point. Father Devine labored for two years among the Eskimos and among the gold miners at Nome, Council City, and and other places. His experiences in that region were recounted in his "Alaskan Letters", published in *The Canadian Messenger*. Over half his book, "Across Widest America", is also devoted to Alaska.

His novel, "The Training of Silas" was, apart from a few short stories, Father Devine's only work of fiction. It is now out of

of print. "Fireside Messages", a volume of fifty-two moral essays on homely, domestic topics, enjoyed a wide circulation.

It was as an historian that Father Devine contributed most to the field of letters. His love of early Canadian history dated from his discovery of entries in the old registers at Three Rivers, Quebec, made by Jesuit missionaries in the seventeenth century. Exhaustive researches in later years gave him an extremely intimate knowledge of these missionaries, of their labors, their ambitions, their hopes, their characteristics. His biographies of the Jesuit Martyrs, published first in pamphlet form, and followed by two editions in which the matter was gathered into a single volume, give readers all that is known of North America's first Beati.

"Historic Caughnawaga", a handsome volume of over four hundred pages, is a monument to the Society and to its efforts during Canada's heroic age—during the French régime. It preserves the memory of those intrepid Fathers who labored in the Iroquois cantons, in what is now New York State, as well as that of those who continued their priestly ministry after the suppression of the Society, and of the earlier men in the field after its restoration. Though awarded the Prix David by the Provincial Secretary of Quebec for 1923, the year in which it was published, this work has not yet received the recognition its author's numberless hours of painstaking labor, his patience and his perseverance merit.

Father Devine was above all an historian, and certain it is that "Historic Caughnawaga", as well as the matter he furnished to the Archives of St. Mary's College, Montreal, and the notes found among his papers, will be valuable fountains of data for those who follow in his footsteps. During his lifetime students did not hesitate to profit by his wide and intimate knowledge of early American history. Nor was he niggardly when called upon, but gladly gave of his fund of information to all who sought it.

A discussion on a debatable historic point was his delight, and his continuous delving in the Dominion Archives, at Ottawa, in the Provincial Archives at Quebec, as well as into the Jesuit Relations and other sources of historic lore, shed light on many matters of varying degrees of importance. In his travels he was always careful to observe closely the scenes of important happenings, and this helped him greatly in his interpretation of old records.

For about twenty-five years he was Editor of *The Canadian Messenger* and directed the affairs of the Apostleship of Prayer in English-Speaking Canada. During these years he had the satisfaction of seeing the circulation of his magazine more than doubled, though most of the time he worked practically alone. Those who made their philosophical and theological studies at the Immaculate Conception, Montreal, will readily recall his room in the Messenger building, where, drawing board on his knees, he ground out prose day after day. To develop the General intentions and to find forty-eight pages of reading matter suitable for his public, month after month, without the help of trained writers, was no mean accomplishment. This he did for a quarter of a

a century. Edited for popular distribution he kept his *Messenger* to a relatively high standard.

Throughout those long years he found time to contribute frequently to other publications and to keep abreast of voluminous correspondence, particularly with League Directors and Secretaries. His letters were always encouraging and, at the same time, eminently practical.

It was characteristic of Father Devine to encourage every worthy enterprise, whether or not he was personally interested. Young writers, especially, found in him sympathetic understanding of their problems, and from him they invariably received helpful direction and counsel. When rejecting a manuscript, Father Devine was scrupulously careful to avoid discouraging beginners. Perhaps some may say that he was too careful in refusal, and that he sometimes published prose and poetry that might well have been rejected. Be that as it may, not a few of those who benefited by his help will retain a grateful memory of him. His letters to writers, especially to authors of first-attempts, were usually concise lessons in the art of story-writing.

Father Devine travelled extensively, not only on this continent but also in Europe. In 1922, he was spiritual director to a party of Canadian Catholics who went to visit Europe. On his return he published, first in the pages of the Messenger and later in a handsome volume, an interesting account of his journeying, "Our Tour Through Europe." In 1925, he again toured Europe with a party of Holy Year pilgrims, and afterward visited Egypt and the Holy Land

A practical printer, Father Devine knew from expe ience he possibilities, as well as the limitations, of the craft. He was the founder of the Messenger Press, Montreal, now a modern and well-equipped printing establishment. Always resourceful, and never at a loss for means to do things, he was the inventor and patentee of an electric-train-signalling system.

In the pulpit, he was remarkable rather for the clarity and soundness of his matter than for his eloquence. He was a clear thinker, an interesting lecturer, and an interesting talker. When in a reminiscent mood, he could make an evening spent in his company a memorable event.

By every means at his command, Father Devine sought, from the pulpit, from the lecture platform, as well as with his continuously active pen, to spread devotion to the Blessed Jesuit Martyrs of Canada and to further the cause of their Beatification. During the preliminary inquiry of the Apostolic Commission in Quebec, in 1920, he spent thirty-six hours on the witness stand, giving testimony. He had the happiness of assisting at the ceremonies in St. Peter's, Rome, when on June 21, 1925, they were raised to the honors of the altar. It is probable that of all the thousands present, no one took deeper personal pleasure in that act of the Holy Father than this faithful follower of the newly Beatified.

Behind an assumed gruffness that was easily penetrated, Father Devine possessed an extremely tender heart, and those who had the

privilege of knowing him well held him in the highest esteem. Simple and direct, he was also very humble. To the very last, his mind retained the fresh eagerness of boyhood. Even during his final illness he kept posted on his various interests.

On September 30, 1927, he suffered a cerebral hemorrhage which caused paralysis of the right side and affected his speech. For some three weeks it was hoped that he would make a perfect recovery, but a second stroke, followed immediately by pneumonia, made his cure impossible.

A Jesuit for forty-eight years, his was a life of constructive and unremitting effort and always devoted to God's greater glory.

VARIA

FROM THE ETERNAL CITY

A Letter from Father Billot to the Editor of "Etudes"

It will be of historical interest to give an English version of a letter addressed to Father du Passage, Editor of "Etudes" by Father Louis Billot, S. J., dated March 2, 1928. This important document appeared in "La Croix" (March 6th) and again (in Italian) in the "Civilta Cattolica" for March 17th 1928, of which the following is a translation.

Galloro, March 2, 1928

Dear Reverend Father,

From the day when the Holy Father graciously acceding to my request allowed me to resign the dignity of a cardinal and return to the status of a simple religious I had determined to hide myself behind the portals of absolute silence.

"Apart from the fact that such a resolution was altogether in keeping with the wishes of my superiors and even counselled by them, I thought it would be the best way of silencing the rumors that might be whispered regarding my resignation of the Cardinalate. As a matter of fact such reports have already been circulated: though they are so self-contradictory in themselves that it were sufficient to read them to refute them.

"I have thus far kept my word very faithfully, even under no little hardship. I have been faithful to the resolution to the extent of leaving unanswered many letters that came to me from all parts of the world. In this I ran the risk of appearing to fail in ordinary courtesy. I would ask, then, pardon of such as may feel offended or grieved at my silence. Only present circumstances, entirely unforeseen, force me to break that long silence and urge me to address you, Reverend Father, who can do so much to help me in correcting a false impression.

"I learn that my example is being taken as authority to legitimize the resistance of the 'Action Francaise,' that also certain of those who have the mission of guiding souls have taken advantage of so deplorable an argument not to insist on the obedience of their penitents to the orders of the Holy See and that thus I have become a source of scandal for many. In vain I search the depth of my conscience, for I can find nothing there that can justify such an annoying imputation. Since the beginning

of the painful crisis I have always replied, by voice or by writing, to all those who consulted me as to the proper line of conduct, and insisted that they should not only avoid every appearance of insubordination or rebellion, but that they should sacrifice their own personal views and faithfully comply to the ordinations of the Sovereign Pontiff. For myself I have adhered to this rule from the very beginning.

"If I may voice my sentiments as a simple religious who has always a most ardent love for the Holy Church and for his country it is to say that all, even at the cost of very painful sacrifices, should end by submitting themselves to the common Father of the faithful. Otherwise, they can enter only on the most dangerous of roads and thus gravely compromise their eternal salvation. This wish, or rather this prayer, is that of a man who, already in his eighty-third year, is preparing himself to appear in the near future before the tribunal of God and who does not wish to answer to his Judge for the souls of his brothers.

"This then, Reverend Father, is my heart's desire. If you judge that it may serve to dispel the false impressions that have arisen in connection with my resignation I give you full liberty to publish this letter wherever your Reverence judges it may do most good and at what time it seem most opportune to you."

Please accept the sincere respects of

Your humble servant in the Lord,

Louis Billot, S. J.

Attack on Father Tacchi-Venturi

Besides the account given to Catholic papers by Msgr. Enrico Pucci, the Roman correspondent of the N. C. W. C. News Service, the newspapers of the country carried various renditions of the Associated Press report of the attack made on the life of Father Tacchi-Venturi, Monday morning, February the twenty-seventh. For matters of record we subjoin two accounts, one from the Osservatore Romano and another from the report of a Press correspondent in Rome.

According to the "Osservatore Romano" under date of Thursday, March the first: "A stranger by the name of De Angelis who presented himself under the guise of an accountant last Saturday, requested certain information from Father Tacchi-Venturi, which was given by him with his accustomed kindness and courtesy. This unknown

person called again on Monday, but he was no sooner introduced than he made a violent thrust at the neck of the Father with a sharp paper cutter, and ran off immediately. Father Tacchi-Venturi was only slightly wounded as he was agile enough to ward off what would otherwise have been a fatal blow. The police have made vigorous investigations already. To the universal manifestation of concern and sympathy extended to the good Father, we add our own congratulations and good wishes on his narrow escape."

The extract from the fuller account follows: The affair happened Monday, February 27th. About ten A. M. Father Tacchi-Venturi was called to the parlor to see a man who had been here the previous Saturday and interviewed him on the possibility of entering the Society. On that occasion Father Tacchi-Venturi did not linger long with the individual but sent him around to the Gesu rectory to speak with the Fathers there. Monday morning the same man again put in an appearance and asked for Father Tacchi-Venturi. The latter was busy at the time and sent word to that effect but his caller was insistent, telling the porter to say that he was the same man who had called Saturday. Father Tacchi-Venturi then went down. As soon as he stepped inside the door, without a word, the fellow lunged at him and drew a knife across his throat under the right jaw. He did not stab him but cut him. Father Tacchi-Venturi fell to the floor, while the assailant walked out the front door. This was easily done as the parlor almost opens on the front steps. After a moment Father Tacchi-Venturi recovered himself, got up and walked into the porter's lodge, asked for the Father Minister and called a taxi to go to the hospital. He knew he was not seriously injured and was quite calm about the whole matter. At the hospital the doctors confirmed his own opinion but added that the blade had missed an artery by an infinitesimal margin only. Father Tacchi-Venturi was back at his desk in half an hour finishing a letter which he had interrupted to be present at what might have been his rapid demise. The would-be murderer left his knife after him; in fact it was still in the wound when Father Tacchi-Venturi recovered his senses. It is a steel paper cutter filed to an edge like a knife. The police of course have it at present. They found the store where it was bought, but as far as I know, have no other clue to the fellow.

The word got abroad into high places in quick order. For the next week Father Tacchi-Venturi was literally beseiged with visitors calling to offer their condolences—and their congratulations too. Cardinal Gasparri called in person to see the wounded priest.

Gregorian University

The "LIBER ANNUALIS" of the Gregorian supplies us with some interesting statistics. The enrollment for the scholastic year 1927-1928 is set down as 1461, an increase of 36 over the preceding year. According to nationality the French lead with 209 students; five other nations have over one hundred registered, namely, Italy (199), Great Britain (135), Spain (129), Mexico (121), Germany (101). Reckoned according to colleges, the South American is credited with 249, the next two in order being the French Seminary and the German-Hungarian College with 176 and 102 respectively. Among the Religious Institutes the Capuchins stand first, with 75 members of their Order in attendance. The Society comes next with 74. By departments Theology is the best attended, numbering some 866. In order Philosophy comes after Theology with 477, then Canon Law with 84, and finally the eight-year old Magisterium course with 34.

OTHER COUNTRIES

AUSTRIA

JESUITS IN THE MISSIONS. Austrian Fathers and Brothers are attached to missions in North and South Rhodesia, Africa, in Galle (Ceylon) and in Tokio. Since 1926 all available forces are sent to China in the mission of Sien-hsien, where Fr. Louis Schwarz, a Tirolese, has already laboured for twenty-five years. Fr. Alphonse Duscheck and Fr. Leopold Brellinger followed him in Easter 1926, being the first ones since the war. In August 1927, three more missionaries left for China: Fr. Holzer of Wiener-Neustadt and two Scholastics, Messrs. A. Pechhacker and R. Villavincencio. Their first task is the study of the language. Fr. Brellinger was appointed Minister of our College of Tientsin; Fr. Duscheck is already far inland at a missionary station. In the following letter to Fr. Provincial he tells how he arrived there and how he was pleased with his field of labor.

Changkiachwang, Sept. 10, 1927

Dear Father Provincial, P. C.

The treasurer of the mission in Tientsin suddenly fell seriously ill and consequently Fr. Charvet was called to Tientsin in his place, and I am replacing Fr. Charvet. It is not the first time that I have had to fill a vacancy. Thus on the 8th of Sept. I went from Chaokiachwang to the neighboring district of Changkiachwang, 30 kilometers farther north, where Fr. Charvet after a short and hasty introduction to my duties left me in charge. So I am now entirely dependent on Divine Providence.

It is true that, Father Superior says, quoting a French proverb, God blesses a missionary with the dry end of the holy water sprinkler. Yet I think I ought to be very happy because I can the more easily realize and rely upon the nearness and presence of God.

I am a beginner in missionary work and will, of course, need the counsel of experience. My district contains twenty-six communities with some 3000 faithful. The more active missionary work will not begin till November, when missions will be held in each community beginning with Chiangkiachwang and then eastward in turn. I have time for preparation but the sermons have to be written and memorized. I should lose confidence did I

not know that an army of friends is praying for me. There are 833 Christians in my central station according to the last census. These people are in many cases well-to-do and contribute generously to Divine services. The church is already too small and they plan to build a larger one. I am especially happy to have with me the relics of Fr. Lohmuller, a martyr of the boxer-war. Fr. Lohmuller was attacked by pagans near the village and killed together with his catechist and coachman. May he intercede for the mission.

BRITISH HONDURAS

VISITOR TO BRITISH HONDURAS. Rev. Fr. Michael O'Connor, S. J., of the Missouri Province was appointed Visitor to British Honduras by Very Rev Father General. Father O'Connor left New Orleans on the United Fruit Steamer, "Castilla", on Jan. 6th and arrived in Belize on Jan. 9th. Though the weather was somewhat chilly, he had a safe trip and began the work of the Visitation shortly after his arrival. This appointment came in fulfillment of the promise of Very Rev. Father General to send Visitors to all the Missions entrusted to the various Provinces.

TEMPORARY GYMNASIUM. Owing to the dilapidated condition of our present gymnasium, a drive has been started to obtain funds for a new one. Meanwhile, through the generosity of a friend in Belize, the old "Rex" Theater was converted into a basketball court, where all the public games are being held. A tournament with two other teams in Belize was arranged and a series of games played. Considerable interest in basketball has thus been aroused among the Belizeans. The proceeds went towards the New Gym Fund. The building material in the "Rex" will later be used in the construction of the New Gym at the College.

CANADA

NOTED JESUIT DIES. Rev. E. J. Devine, S. J., well known writer, died after a short illness on the 5th of November 1927. At the time of his death he was occupying the position of Editor of the Canadian Messenger. During his life-time, he had travelled much and left to posterity the fruits of his labors. In his early days, as a Jesuit he lived amongst the gold diggers and Eskimos of Alaska. From so rough an experience he compiled his book "Across Widest America." The workers of the long trail across the Canadian provinces will ever remember him. After a hard day's toil of danger, amid rocks

and land slides these workers of the Pacific railroad found in him a pleasant companion, who could sit around a log fire and cheer away the loneliness of the Canadian prairies. At the port of Montreal in later years his spiritual ministrations to the men of the sea was often spoken of. But he was best known and recognized, as a historian of note. His books on the Jesuit Martyrs have contributed not a little to spread their fame. The "Record" of Toronto sums up a laudatory article on this indefatigable worker of Christ: "The Society of Jesus in Canada has lost an oustanding and able worker, and Canadian historical literature a conspicuous ornament."

NEW COLLEGES. The building of a new Jesuit college has been inaugurated and it is expected to open its doors in September of 1928. It proposes to house 500 boarders. This will bring the total of the Society's colleges in Montreal to four, including the Collegium Maximum. Besides this new venture permission was obtained this year to start a "Parvum Seminarium" for future vocations in our parish of the Immaculate Conception. This small Seminary opened its doors to twenty-five young aspirants, who are making the regular High School course under one well experienced in Apostolic Vocations. It is intended to increase this number each year from the best pupils of our parish schools and thus the scant figures of the noviceship will be considerably increased.

MARTYRS. The devotion towards the Martyrs continues to spread. In many places zealous layfolk are the propagators of their names. In schools, hospitals, homes, and in a number of churches the portraits of the Martyrs are seen, due often to the work of Sisters who appreciate the power of our Blessed. At the church of the Immaculate Conception, every Monday a service is held. After the veneration and application of the relic, benediction follows. Judging from the numbers who attend these devotions from the different parts of the city, from the numerous reports of cures registered each month in the Messenger, the names of Brebeuf and Jogues are familiar to many.

In the West of Canada, the Martyrs' Shrine, which was erected over a year ago on the hill overlooking the fort of Sainte Marie, Ontario, again opened its doors to the public. The first pilgrimage in June registered 5000 persons. They were composed mostly of those who came with Archbishop McNeil on the Toronto pilgrimage. Two other groups from Hamilton and Peterborough numbered near 5000. Another pilgrimage from Montreal arrived September 4th. Prior to the opening,

considerable work had been done on the Shrine. Two artistic towers of solid stone now crown the church that dominates the hill overlooking the old fort. An electric cross placed between these towers gives the Shrine a rather imposing appearance. A new hotel was constructed to accommodate pilgrims who come from afar. On the closing day, September 11th, benediction took place and the canonical erection of the new stations of the cross was held. Archbishop McNeil of Toronto performed the ceremony. The crowds on that day were numerous. The Shrine is better known and talked of. All summer smaller groups of pilgrims could be seen arriving at the Canadian National Station. Others came by way of the great lakes. Motor launches make a fast trade as they ply up and down the river Wye. At the foot of the Shrine is a landing where the motor launches may tie up. Lines of automobiles that bear the licence of the far maritime Provinces were seen; oftener still, widely diverging cars that range from a Rolls Royce to a New Ford are seen with their dust covered license from the United States. The year 1928 promises to be a good one for Martyrs' Shrine.

GERMANY

RETREAT MOVEMENT. In connection with the novitiate of the Province at Feldkirch, Austria, is a retreat house where three-day retreats are given practically the year 'round. The average number of retreatants ranges from fifty to sixty, but as many as one hundred and twenty young men have been there at once. The novices have an "experiment" as well as a pleasant experience waiting on the retreatants.

Proof that the retreat movement goes hand in hand with the Liturgical movement is furnished at Feldkirch, where the missa recitata is of daily occurrence. All are supplied with Mass books, and after instruction and practice by the retreat-master, make the responses and recite certain parts of the Mass, as the Gloria, the Credo, the Pater Noster, together with the priest.

A retreat house for women is conducted by the sisters at Feldkirch, the exercises being given by a Jesuit. Here also the missa recitata is the rule. Retreats are held every week.

A second retreat house for men is maintained not far from Munich, overlooking the famed Starnberger Lake. Though the number of retreatants here is uniformly smaller than at Feldkirch, retreats are given every week, from Monday evening to Friday morning.

In June last year the Long Retreat was given at Feldkirch for religious priests. Twenty-one from various orders and congregations made it. In August a Long Retreat was held for secular priests, fifty in all making it. Three laymen applied for permission to make it, one a Protestant professor from the University of Leipzig. All carried through to the end.

NEW PROVINCE. POONA MISSION. On All Saints' day, 1927, Father John Lauer, the former Rector of Valkensburg was appointed Provincial; Father Charles Brust, Professor of Canon Law succeeded him as Rector, November 13, 1927. On December 8, Very Rev. Father General established a separate jurisdiction for the Eastern district of the Province of Lower Germany naming Father Bley as Vice-Provincial with residence in Berlin. Towards the middle of September Fathers Mammacher Messner and Francis Regis Muller set sail for Japan from Genoa.

The former Mission of Brazil has been created a Province with the Provincial's residence in Porto Allegre.

Fathers Eichorn, Max Maier and Neumayer of the Province of Upper Germany returned to Poona, India, via Marseilles, the English Government having lifted the embargo against Germans. His Grace Archbishop Doering, S. J., preceded the above mentioned Fathers going last September to his old Diocese from Hirashima, Japan.

INDIA*

EDUCATION IN CEYLON. Ceylon is one of the British colonies. Many Englishmen settle here in the hope of making a fortune, by the cultivation of tea, india-rubber, and cocoa-nut, from the hilly center of the Island, to the plantations of cocoa-nut trees near the shore. The natives also cutivate rice which is their staple food during the entire year.

One should not therefore consider himself to be in uncivilized quarters at all; for civilization has penetrated the whole of Ceylon, and I am very glad to say that we have here some very remarkable features of refinement without any of its inconveniences.

The tamil type is indeed good, and, for good manners, intelligence, a cheerful spirit, our little pupils—were it not for their dark complexion, which however goes very well here—would often make us think that we were in our better colleges in France.

*Translated from *Lettres des Missionaires Français de la Compagnie de Jesus by Charles L. Coolahan, S. J.*

As missionaries, our Fathers have to take charge of the parishes, and many of them have to search among the pagans whom they have gradually enlightened, and draw them to the Catholic religion. But it is not less true that our principal duty here is to educate the children. We have in our diocese, fifty-one schools for boys and girls, and in many of our secondary schools, our young people are prepared for the Cambridge examinations.

When completed, our college of St. Michael, will rival in structure and equipment, the best schools in France. The building was begun just before the war. The occupation of the north of France cut us off from our resources, and, for five years, half of the building remained unfinished. In July 1920, I returned to France and sought money to complete our college. My appeal was successful, and I returned with the necessary funds, to complete the structure, and to equip the chapel which is now opened. Sufficient funds are on hand to start a Physics and Chemistry laboratory, which will naturally interest visitors to the Island. French apparatus is much in evidence, and some bad boys, when I tell them not to break the delicate glass instruments reply with a very mischievous smile: "Oh Pere, there is no danger with that glass, because it comes from France." It is a source of pleasure and pardonable satisfaction to us to watch their efforts, for in many things our little Indians are clever with their hands, and take very good care of their clothes. Their honesty is especially remarkable. I put small magnets on the laboratory tables with some small crystal prisms and a number of other little objects which they could easily put into their pockets without my knowledge, but nothing has disappeared, not even the least thing, although their desires were singularly excited by the sight of so many instruments with which they were most anxious to play for a long time in their own homes.

Perhaps you would like to know what we do with our pupils when they have completed such an advanced course of study. As there are no advantages in our city, our young people seek to be admitted into the government bureaus where they do not receive poor wages; they are scattered here and there in all the larger towns of Ceylon, where they have managed to establish a very high reputation for the college of Saint Michael.

Many also have listened to the call of God. Entering as pagans, they leave us, exemplary Christians, and some of them are received into the novitiate, or seminary, and will make good priests, having this advantage over us

that, they will be able to speak their mother tongue, and will be able to understand better than we, the depths of the Indian heart.

JAMAICA

IMMACULATE CONCEPTION PROCESSION. The annual procession in honour of the Immaculate Conception of our Blessed Lady was held at four o'clock on the Sunday afternoon within the Octave of the Feast. All the Sodalists of Holy Trinity Cathedral participated, as well as numbers from St. Anne's and Holy Rosary parishes. The procession was the largest held in Winchester Park for a long time. Hundreds of other persons, who did not take part in the procession were in the Cathedral for the remainder of the services, completely filling the large edifice.

Headed by Cross Bearer and two Acolytes, the procession wound its way around Winchester Park, the Alpha Band playing and the people singing hymns in honour of the Immaculate Mother of God. The statue of Our Lady was carried by the Misses Sybil Feurtado, Veronica Aarons, Doris Cappé and Edna Cappé.

When all had entered the Church and taken their places, Rev. Fr. W. F. McHale, S. J., ascended the pulpit. His sermon on Our Lady of Guadulupe was both instructive and interesting, recounting the apparition of Our Lady to the poor Indian peon in Mexico four hundred years ago, and the founding of the Shrine outside Mexico city, which has become the centre of Mexican devotion.

After the sermon, a number of boys and girls from the schools of the Sisters of St. Francis and the Sisters of Mercy, were received into the Sodality by Very Rev. Fr. Francis J. Kelly, S. J., and all present renewed their Act of Consecration to the Mother of God.

Solemn Benediction of the Blessed Sacrament concluded the service of honour to Our Lady Immaculate.

MEXICO*

"There was a young woman, said to be from Mexico, on whose bosom appeared the core of a cancer. A few days later, when a second abscess appeared, her doctor advised a minor operation, saying that if the analysis resulted as he feared, he would have to cut away her breast. The young woman refused to be operated upon. The doctor prescribed x-rays, confident that after this process the patient would be convinced of the necessity of the operation. The x-rays were taken. Six weeks later eight cancerous growths had already appeared on

*Translated from *Notices de la Province de Mexico* of March, 1928.

her breast. An operation was advised, but the doctor, considering the case hopeless did not want to operate. He sent her to another physician that he might assume the responsibility. The woman, again refusing to be operated upon, consulted two more doctors. One of them said to her"Have your own way, Miss, but this is your only hope since miracles do not happen in the Twentieth Century."

The poor girl began a novena to Father Pro, and with great faith applied a relic. In a few days, fearing she was the victim of an hallucination, the young woman went to see the first physician and said to him: "Doctor will you examine me?" He found her breast in its normal state, except for a very small spot which was all but gone. Imagine his surprise. He questioned her about her cure and found that she had used 'nothing but a relic.' He then told her something or other to make her return. When she returned the last cancer had completely disappeared and the breast was that of one who had never suffered from cancer or anything else. This account is exact in every detail. The doctor reported the case to me yesterday, after he had given his patient a certificate of her cure. He was willing to swear to the cure and to obtain from his colleagues a similiar oath. The young lady's name is Josephine Delgado; Doctor Vazquez is her physician. He took the x-rays. Doctors Peter Gutierre and Equiluz are the two other physicians who examined her."

The following was written from Rome: "When the detailed accounts of the shooting of Father Pro arrived, and Father Fajella, the postulator of our causes, began to speak of him, he told me that he will perhaps be persuaded to ask Very Reverend Fr. General to introduce his cause. Father Fajella said that it could be introduced. Yesterday, Father General announced publicly that after he had seen the documents of Liga, he could not doubt that Father Pro was a martyr. Father Fajella told me that the Promoter of the Faith had said the same thing."

THE REVOLUTIONISTS. In spite of the fact that the government describes the campaign of the rebel army as having run its course, the military Bulletin of the League of Defense affirms, on the word of honor of some members of the Committee, that there are 20,000 soldiers well armed and trained, and 10,000 more who have armed themselves. The inequality in the losses sustained by both parties is well worthy of note; the losses of the revolutionists do not reach 1%, while those of Calles' forces amount to 9%. The cruelties of the Federal

soldiers,—their burning entire villages, their butchery of defenseless women and children, their incessant pillage, their murder of innocent priests, their destruction of statues of the saints and of confessionals by fire, and their sacrilegious fury in dynamiting the monument to Christ the King on the hill of Cubilite—all these things have merely served to increase the number of those who have revolted. Notwithstanding the inexplicable silence of the world-wide press regarding such outrages, some of which are now coming to the knowledge of the civilized world, the situation of the Calles government is just beginning to become more grave. A brother of Father Pro, Robert Pro, who witnessed the execution of his brother, was able to confer with the delegates to the Pan-American Congress at Havana, and gave the delegates the precise data of his brother's last actions. The Hungarian government has protested against the outrages of Calles and has petitioned the League of Nations to intervene. At a monster mass-meeting the students of the Catholic Institute of Paris, unanimously passed a resolution in which they vigorously denounced the detestable persecution now raging against Mexican Catholics. They likewise condemend the incomprehensible indifference evinced by the international press in the face of crimes which continue to oppress Catholics.

Not knowing how to check this opposition, Calles has again vented his fury against Catholics and religious persecution has become more severe. In addition to the cruelties which Calles' soldiers practice in the various states where rebellion is rife, they daily learn of new arrests of Catholics in the Capital as well as in other cities. It is generally reported that the underground cellars of the Police Stations are filled with Catholics from whom the authorities demand exhorbitant sums of money for their release. It is Calles' method of securing much needed funds. Two or three more priests and two Religious (Franciscans) were shot recently. His Lordship, the Bishop of Tamanlipas D. J. S. Armora, was imprisoned and afterwards exiled from the country. The seminaries of Mexico and Pueblo were closed and the superiors and students were imprisoned. Four Catholic colleges in the capital were also closed and the religious who directed one of them exiled. At Puebla, our College has at last come under the power of the government and the same fate has closed the Jesuit Church.

COLLEGE AND NOVITIATE AT EL PASO. On the 6th of February the Philosophers had their first monthly disputation. His Lordship, the Rt. Rev. M. Schuler. D.D., Bishop of El Paso, kindly agreed to preside. The Physics

laboratory is all but completely installed; it will be as well equiped as is the Chemistry laboratory.

At the farther end of the building on the highest part of the property a new well has been sunk. Water was struck at 115 feet, and is plentiful and nearly as good as that from the old well. A gas engine and pump have been installed, and a cement tank 6 feet deep and 50 feet in diameter will serve both for irrigation and for swimming. Rev. Father Provincial blessed the well on the 15th of January, giving it the name of "The Well of Father Pro", for we believe it was due to his intercession that the funds to sink the new well were obtained, and that the water is so good and plentiful.

Our affairs, according to the report of Father Mayer, are getting worse every day. Yet nothing can be done at the present time. One work of improvement that was lately begun is that of Manresa Lectures (the Exercises) for priests. We have already decided to have eleven consecutive retreats of one week each with the interruption of about four days between each of them. We hope God will give us His aid. Fr. Joachim Cordero plans to found a house for extern students where their spiritual and temporal needs may be looked after.

GUADALAJARA COLLEGE. The College has continued its work until now although Ours have had to leave their classes. So far they have been able to celebrate the first reading of marks. During the Christmas holidays the Fathers never ceased helping many people by their ministry so that now more than ever before the people hope to be able to hear Mass and receive Our Lord unhindered. Fr. Camacho speaks thus of his Christmas vacation and work: "We passed the week of vacation making clay bricks. We had the mixed life of living at home and working outside, but we enjoyed our task. I was very glad on a later occasion to have had the pleasure of giving three one-day private retreats to women, one to 36 young ladies, another to about 40 married ladies, and a third to their servants. These occupations and the task of installing a chemistry cabinet prevented me from keeping a detailed diary.

TARAHUMARA. Father Navarro resumed his work on the mission about the middle of November. Scarcely had he got to Carachi when government agents came to search the house. Father Navarro had time enough to seek hiding in a nearby house, but Brother Torres was forced to go to the President's headquarters where he was subject to a thorough questioning. Seeing that they could draw from him no information concerning the

whereabouts of the priests, the officials resorted to insults, blasphemy and threats of violence.

PRAYERS TO FATHER PRO. The miraculous cures and favors obtained through the intercession of our Father Pro are increasing daily. Reports of new favors have been received not only from the capital but even from Guadalajara, Puebla, El Paso and other places. We can say that Father Pro, in imitation of Saint Teresa, also wished to let fall a shower of roses upon the earth. There appears among others ,the following cure, attested to under oath:

THE PHILIPPINES

FROM FATHER JAMES DALY. "It is according to our vocation to travel to various places." This is the rule that I have been specializing on during the past several months, and chiefly during the month of December. Since December the eighth, Father Bolster and I have been working on the Misamis West Coast in the towns Kalombugan, Tangob, Misamis, Clarin, Tudela and Jimenez, large municipalities without a resident Priest for many years. It may be decided that we open up a permanent residence in this part of Misamis. Father Bolster and I shall remain here until Easter and perhaps longer. It was fortunate that the two of us were at Misamis on December the eighth, to baptize the one hundred and forty babies that called upon us that day. Fourteen wedding rings were blessed on the same day, a Visayan sermon was broadcast at the Missa Cantata and a Public Procession was held in honor of Mary's privilege. It is not unusual to meet with fifty Baptisms on the Fiesta days, when the people come down from the mountains and bring their babies for Baptism, since they know that the Priest will be in town on the Fiesta day.

WHAT CAN BOYS DO. ATENEO. THE CATHOLIC INSTRUCTION LEAGUE ANNUAL CHRISTMAS PACKAGE DRIVE. Clothing, toys, etc., were brought by students to make Christmas the merrier for the little ones who frequent our various Centers on Sunday afternoons. The campaign was a huge success. Over 7.750 pesos or 3,875 dollars worth of goods were received. The question is how did we do it? Through the kindness of Father Morning, our Dean of Studies, we were able to hold a rally of all of the High School Boys during the Religion period of Saturday, Nov. 26. Manuel Colayco

of Sophomore A. B., president of the organization, opened the rally with an explanation of the Drive and told the boys just what the children of our centers would like for Christmas. He also announced that we would give a silver loving cup, the gift of Mr. Ycaza, an alumnus, as first prize, a large Ateneo Banner would be second prize; a small one, third prize, would go to the classes bringing in the highest number of points. This year we gave one point for every ten-centavos worth of goods. After his speech Mr. Andrew F. Cervini, S. J., who organized and conducted the drive, gave a short talk on the Spirit of Christmas and tried to encourage the boys to help make the drive a success. After the High School rally he talked to the Grade School Boys in place of their class in Calisthenics.

On Monday morning, Nov. 28, we opened shop. It was not long before our first customer put in an appearance. A little fellow from "One D" sold us a neat shirt which his Prefect had confiscated. The shirt netted the boy 10 points. A few minutes later "One A" got six points on a necktie. A lad from "Three A" then gave us five centavos and so received a half point. Later on in the afternoon a pair of shoes gave "Three B" 15 points. Our first day's total was 31½ points—a modest beginning. The second day our office took on the aspect of a pawn-shop, and remained that way until the end of the drive. The total for that day was 171 points. The next day "Two C" alone carried 655 points. Each day saw a steady increase in bundles. Business became so great that we had to have the two De Veyra brothers on hand at all times to do the appraising and about six assistants to do the adding. No inter-class football or basketball league ever aroused such excitement and enthusiasm. The lockers in the dormitories were raided by their respective owners to such an extent that a few of the Prefects began to fear that some of the boys would not have clothes to wear home for the Christmas holidays.

The last day of the Drive came with three classes in the running. They were "Two C" with 7,292 points, "Three A" with 6,294 points and "Two A" with 6,606 points. To avoid one class crowding out another at the last minute we allowed the pupils to use their classes as storerooms until 6 P. M. sharp. A man was posted at each classroom to see that no more bundles entered after that time. It was a half minute to six, Mr. Cervini was on his way to ring the house bell that would announce the end of the Drive when he met a boy from "Three A" rushing in with a big bundle under his arm. He entered

his classroom as the clock struck six. The bell sounded and the Drive ended. But we still had to count the points. It was 7.30 before we finished. Then there was the task of going over all of the figures to make sure that no mistakes had been made. In the meantime an impatient crowd outside were clamoring and banging on the door. Finally the results were made known. Second Year A was the victor carrying a total of 14,758 points, with Third Year A close behind having 14, 065 points and Second Year C with 12,921 points. The sum total of the Drive amounted to 77,500 points the equivalent to 7,750 pesos or 3,875 dollars. Father Rector and Father Morning and all of the Faculty were immensely pleased with the results. Our Package Office resembled the Catskills. We had a mountain of clothing, a hill of shoes, a knoll of canned-goods and a mound of toys.

As a result of the Drive we were able to supply 35 Catechetical Centers, 24 of which come under the Ateneo C. I. L. The other eleven make up a list of Father McNulty. Over 3,500 children benefited by the Drive. Over and above this we sent a neat package to the House of Good Shepherd, another to the Leper Colony at Culion and a third to the Red Cross Association who were looking for clothing and food for the 2,000 inhabitants of Pasay who were made homeless by a recent fire. We still have enough clothing to supply our own Centers again in March when we close our work for vacation.

With such a Spirit of Charity as was shown during the Drive we feel confident that He who does not allow Himself to be outdone in generosity will bless our boys and shower the blessings of His Sacred Heart upon the Filipino People.

SPAIN

THE SACRED HEART. After a three year long struggle with the Socialists a magnificent Sacred Heart statue has just been erected in Bilbao, the capital of the province of Biscaya, which is a significant expression of the deep religious sentiment of the Spanish people. The Sacred Heart worship is now in particular evidence, the manner in which it was conducted received such pronounced approbation in all Catholic countries, especially in Spanish America that great results may be expected from it. The beautiful idea of adding to the rich flag decoration on all houses, an abundance of hearts will no doubt soon encourage emulation in other countries. On a base of white granite, the newly erected Sacred

Heart statue of gold bronze rises to a height of 130 feet. The locality chosen is the Belgian Square, which lies in a new quarter of the city surrounded by parks and avenues. Near it flows the Nervion, which forms the harbor of Bilbao, with immense factories on its shores. The thousands of labourers employed in these must make their way to and from work over the Belgian Square; whereby surely the Sacred Heart monument will not fail to have an effect on many a hardened and indifferent disposition. The erecting of this statue owes its achievement principally to the endeavours of the mission in Pamplona, conducted by Father Ortiz, S. J., which had to fight hard against antagonistic attacks of the radical elements in this industrial territory. Many times was the experience of brutal interference of these people repeated in cases of Church processions.

After the successful fight for the monument, the whole province of Biscaya was dedicated to the Sacred Heart, and this consecration turned out to be a festival of unusual pomp and solemnity. All municipal authorities represented by 1,500 persons, took part carrying their historical flags and emblems. The procession, which was led by the Papal Nuncio, ended at the foot of the new statue, where a Mass was celebrated; 500 voices sang in the choir. The President, Don Esterbau Bilbao, read the document in the presence of an immense mass of people who were deeply impressed by the solemnity and far reaching significance of the ceremony.

AMERICAN ASSISTANCY

CALIFORNIA PROVINCE

REVIEW OF 1927. The Augmentum for our Province for the year 1927 was 15. Of these 7 are Priests, 4 Scholastics and 4 Brothers. This year there are 14 in tertianship of whom 11 are at Port Townsend, 2 at Florennes, Belgium, and one at Cleveland. The Province has at present 60 Theologians, of whom 15 are in fourth year, 12 in third year, 18 in second year, and 15 in first year. The Philosophers at Mt. St. Michael's number 85, of whom 24 are in third year, 27 in second year, and 34 in first year. The various Provinces are represented as follows: In the third year there 12 from California, 7 from New Orleans, 3 from Missouri, one from Upper Canada, and one from New York. In the second year there are 13 from California, 8 from Missouri, 5 from New Orleans, and one from Upper Canada. The first year has 17 from California, 9 from New Orleans and 8 from Missouri. In all, at St. Michael's, the California Province has 42 Philosophers, the New Orleans Province has 21, the Missouri Province 19, Upper Canada 2, and New York 1. We have at present 41 Scholastics in the regency. Six are in their fourth year of teaching, 6 in third year, 14 in second year, and 15 in first year.

There are 50 Juniors at Los Gatos, of whom 16 are in second year and 34 in first year. The Province has now 60 Scholastic Novices, of whom 58 are at Los Gatos, 32 in second year and 26 in first year along with 8 Coadjutor Novices. We have also one Scholastic Novice at Roehampton, England, and another at Tullabeg, Ireland.

At Los Gatos three new wings were constructed during the year: a new building for the Novices, an addition to the Juniorate wing, and a section connecting the Novitiate wing with the central building. The old central part was whitened with a Meduse finish to match the rest of the building. The new College building in San Francisco was completed in August. At Santa Clara the work is progressing rapidly on the new Mission Church which, when finished, will serve as the Students' Chapel, to replace the old Mission Church which was destroyed by fire some time ago. At Missoula, in October the new Grade School was opened. It is a splendid two story brick building, and is at present accomodating some three hundred children. The east wing is the auditorium and

the west wing is the gymnasium. At El Retiro San Inigo a new dormitory for the Retreatants has been constructed. It was dedicated during November. It is of beautiful Spanish architecture. The new Blessed Sacrament Church at Hollywood is nearing completion. The community at Santa Barbara moved into their new residence in March. During the month of August, St. Aloysius' Church in Spokane was redecorated and a new $15,000 organ was installed. At the request of Bishop Crimont, Fr. Monroe has been employed in supervising the remodelling of the hospital at Ketchikan, Alaska.

During the month of April the announcement was made of a new foundation to be started in Phoenix, Arizona. Mrs. Ellen A. Brophy, carrying out the wishes of her late husband, Mr. William Henry Brophy, has given the Province an initial endowment of $250,000 and a 25 acre site for a College. In September the Province opened its new Tertianship at Port Townsend, Washington. A three story brick building and fifteen blocks of property were purchased for the purpose.

The Laymen's Retreat work in the Province during the year just finished has made rapid progress. At Mt. St. Michael's two retreats were given during the summer by Fr. Edward Menager. At the first retreat 94 men were present and at the second 54. At El Retiro the average attendance has increased 100 per cent in the past year. There are now from 7 to 12 men at each retreat. There have been more than a thousand men present at retreats at El Retiro since its opening in 1925. A Retreat Association was started at Loyola, Los Angeles, during the summer, and the first retreat was attended by 40 men.

St. Ignatius' College, San Francisco, has been promised the gift of $100,000 by former Senator James D. Phelan. Mr. Phelan graduated from the college in 1881. It is reported that Harry Culver has given Loyola College a hundred acres on the top of the bluffs at Playa del Rey, about 15 miles from the center of Los Angeles. So far we have received no word from an official source regarding the conditions of the donation.

TUCSON HONORS FR. KINO. Plans for the erection in Tucson, Arizona; of a $10,000 monument to Fr. Eusebio Francisco Kino, S. J., pioneer apostle of southern Arizona and Sonora, were outlined by a committee of prominent Arizona citizens at a meeting held on Dec. 15 in the rooms of the Arizona Pioneer Historical Society in Tucson.

The committee decided that the movement should begin slowly and for a considerable time. should be conducted as an educative process in the belief that young

people and citizens in general should learn to know Fr. Kino and love him before there is any effort to secure financial support. This sentiment is expressed in a letter from M. J. Riordan in which he accepts a place on the committee.

"This work to be done well should come from the hearts and not merely from pockets. To that end it should be an educative process, extending over a period of years and gathering momentum as it goes. I would much prefer having ten thousand contributions of fifty cents each than ten contributions of $500 each, since the former would indicate love and the latter mere money, and if there is one thing that Kino did not have because he despised it, it was money. I hope that the movement you have begun will expand as all true works of art and love should expand with the maturity of time."

The committee declared that the statue should be located in some central historical spot in Tucson, and estimated that $10,000 will suffice to erect a fitting monument. It is planned to secure one of the best sculptors in America and make sure that the statue when erected shall be a work of art worthy of the great character it is to commemorate.

Professor Bolton of the University of California in his letter accepting a place on the committee, said: "I am very much interested in what you say in your letter of November 28. I think that it is highly appropriate that Arizona citizens should erect a statue to their great pioneer, Father Kino. If I can be of any real service to you I shall be quite willing to accept membership on the committee which you purpose to appoint. Unfortunately I have not been able to find a portrait of Father Kino, but I have not yet exhausted all possibilities and I am still on the hunt."

The officers chosen to direct the work of erecting a fitting monument are Dean Frank C. Lockwood, chairman, Mrs. George Kitt, secretary, Mose Drachman, treasurer. Father Stoner was requested to direct publicity in suitable ways through the southwest.

Fr. Kino was born of Italian parents in Austria in 1645. As a student at Ingolstadt he so distinguished himself that he was offered the professorship in mathematics at the Royal University of Bavaria. He rejected the offer, as he had already vowed to his patron, St. Francis Xavier, to whom he owed his recovery from a dangerous illness, that he would devote his life to missionary service. Arriving in Mexico in 1681, he proceeded two years later, as rector of the Missions, with an expedition designed to colonize California; but Providence reserved

him for the more promising field of what is now Northern Sonora and Southern Arizona. Father Kino arrived in that territory, then known as Pimeria Alta, in 1687, beginning a term of service that was to last for twenty-four years. Some fifteen miles above the frontier pueblo of Cusurpe, he founded his first mission, that of Our Lady of Dolors.

From this mission, Fr. Kino and his first companions, Jesuits and soldiers, pushed the frontier of missionary work and exploration across Arizona to the Gila and Colorado rivers. As an explorer, Fr. Kino ranks among the greatest of the Southwest. From his Mission Dolores, during the twenty-four years of his apostolic ministry, he made over fifty journeys, which varied in length from one hundred to a thousand miles. He repeatedly crossed in various directions all of the country between the Magdalena and the Gila rivers, and between the San Pedro and the Colorado. By 1695 he had established a chain of missions up and down the valley of Alta, and had pushed the frontier to the Gila river. In 1703, in company with Fr. Salvatierra, he had journeyed northward through Sonora, and, standing on the lofty peak of Superstition Range, they looked across the Colorado river and planned that the chain of missions in Arizona should at some future time be connected with the missions of Lower California and with the missions to be founded up the coast to the Port of Monterey. But the fulfillment of their plans was reserved seventy years later for their successors, the sons of St. Francis.

Fr. Kino's diaries reveal not only a consuming zeal for the Faith, but a tender and paternal love for his red-skinned flock. During the 24 years of the missionary labors, he baptized 48,000 Indians, gathering them into resident missions in Arizona and Sonora, by founding stock ranches and building churches for them. In 1692 he built a small chapel at San Xavier del Bac, near Tucson, which he replaced with a larger building in 1697. On April 28, 1700, he began close by the old structure, built three years before, the building of the third edifice, the permanent church which stands to this day. In his diary of that date he wrote: "We began today the foundations of the very large and capacious church (Iglesia) of San Xavier del Bac, all the many people (i. e., the 3,000 Indians) working with much pleasure and zeal; some in digging for the foundations, others in hauling many and very good stones of tezontle from a place about a quarter of a league away."

The building thus begun was completed by Fr. Gonzalvo, whom Fr. Kino had placed in charge of San

Xavier's. After the expulsion of the Jesuits, the Mission of San Xavier was in charge of the Franciscan, Fr. Garces, who suffered death at the hands of the Yuma Indians several years later. In 1797 the Franciscan, Fr. Narcise Gutierrez, then in charge, completed some repairs, adding an additional tower, and placing the date of the completion of his repairs, 1797, over the doorway. In the early years of 1900, the church was again repaired and restored as it stands today by the Rt. Rev. Henry Granjon, D. D., then Bishop of Tucson, and the Franciscan Fathers took charge of it.

In 1701 Fr. Kino began the building of the Church of Mission San Gabriel at Guebavi, and in 1702 that of Mission San Cajetan at Tumacacori, which still stands, a venerable Mission ruin, and now made a national monument by the United States government.

The Jesuit Missions, as well in Arizona as in Lower California, are stone affairs, with churches designed after a general scheme. Thus the interior dimensions almost universally approximate the following, viz: length about 120 feet; width, about 21 feet; height, varied from 37 to almost 60 feet. The walls are generally three or four feet in thickness. There is usually a belfry and a choir-loft approached by a spiral staircase. The ceilings were vaulted and domed, the altar carvings were beautifully executed, and a touch of the Moorish shows in the exterior architecture and decorations of these structures. Finally, and it is a distinctive feature, these stone "Iglesias" were roofed, not with tile or thatch, but enduringly with stone, gravel, and cement.

Fr. Kino died in 1711. He had blazed the trail. The record of the next half century after the completion of his labors amounts to an accumulation of achievements along lines that he had already laid down. Fathers Campos, Sedelmayr, Urgarte, Keller, and Consag, all of the Society of Jesus, carried on explorations in the Gila-Colorado country and in the Gulf of California. The most important result of their work was the definite proof of Fr. Kino's discovery that Lower California was a peninsula. Noteworthy also were the problems in geography arising from Fr. Sedelmayr's journey in 1744 when he ascended the Colorado to Bill Williams Fork, and the planning of a trail to connect San Xavier del Bac with the Port of Monterey.

EL RETIRO SAN INIGO DEDICATED. On Sunday afternoon, December 4, 1927, the new building at El Retiro San Inigo, the Jesuit retreat house, was dedicated by Archbishop Hanna. Following the dedication,

addresses were made by the Most Reverend Archbishop and by Roy Bronson, President of the Catholic Laymen's Retreat Association. Benediction of the Most Blessed Sacrament and Stations of the Cross followed.

Former retreatants and their families assembled in large numbers, comprising a rare assembly of distinguished Catholics. The new building has a large basement garage; a heating plant; a splendid flagged porch overlooking the Santa Clara valley and the Mt. Hamilton mountains; the upper floors contain only small, neatly furnished single rooms, with large clothes' closets and tiled bathrooms, some with showers, a few with tubs. On the flat back of the building is a tiled roofed cloister for rainy weather inclosing a quadrangle. The job is in Spanish style: Devlin, the architect, Barret & Hilp, builders.

Bronson said the presence of the large gathering was evidence of interest among those familiar with the work. He recounted the slow continuation of the retreat movement in California, until 1922, when the patronage of Pope Pius XI made it vigorous. At the beginning Father Stack, the superior of the retreat, had to go out and get the men, but now the recruiting is largely done by the laymen of the Catholic Laymen's Retreat Association. He thanked the donors of the building.

In attending this dedication he said those present were aiding on an historic day, because this event signalized the full launching of a movement specific for the problems of our times. The Church in different ages had its specific problems. The problem of today is irreligion. Around us today are those who shout there is no God, no moral law, no responsibility. The newspapers are full of it. Scientists are babbling it. Literary men are nurturing Durant, Shaw, Wells. Everything nearly that we pick up tells us of it. It eats out the heart of faith, unless this faith is strong and living. How, he asked, are we to resist this influence on young men, especially those educated in secular schools and universities. Many of them lose the faith or retain only a vestige of it. The Church, in contest with this problem, has revived the retreat movement. Through it faith is renewed. The mind is refocused on fundamental truths—grace is given an opportunity to act. The retreat movement is essentially a campaign of education. The will is reached through intelligence. He gave individuual examples of faith restored by the retreats. This coming into the West of a great work shows that the Church is manifesting the continued guidance of Christ when He promised: "Behold I will be with you all days even unto the consummation of the world."

The first note sounded by the Archbishop was one of gratitude for those who had provided this care for Catholic men: The Jesuits, particularly the Provincial, Father Joseph Piet, S. J., and Father Stack, S. J., on whom had been laid the burden of the building, the benefactors and men who made retreats. The Archbishop then reiterated the great point on which he has been insisting of late, the fact that a great civilization is in the process of formation around the bay region and that it must have a strong spiritual salvation, if it is to be secure and happy.

TERTIANSHIP. On the Feast of the Nativity of the Blessed Virgin of Mary, 1927, a new house of the Society was opened at Port Townsend, Washington, to serve as a Tertianship for the Province of California. Very Reverend Jos. M. Piet, S. J., Provincial, celebrated the first Mass in the domestic chapel for the Community which numbers fourteen Fathers and four Brothers. At noon a dinner was served at which several invited guests were present. The Right Reverend Ordinary of the Diocese of Seattle was represented by his Chancellor, Right Reverend Msgr. Ryan, an old Jesuit boy of Seattle College. The Diocesan Clergy were represented by Rev. F. B. Klein, Pastor of the local church, while Father E. Menager, S. J., and Father J. VanHoomissen, S. J., brought greetings of Ours from Seattle. We were honored with the presence of the Mayor, Dr. Bangerer and the President of the Chamber of Commerce, F. A. Scott.

The personnel of the Community is as follows: Superior, Rev. W. J. Fitzgerald, S. J., Instructor of Tertians, Rev. Joseph Chianale, S. J., Minister, Rev. Ignatius Vasta, S. J., Spiritual Father, Rev. F. M. Baldus, S. J. The Tertian Fathers are: Revs. W. Austin, C. Byrne, H. Buckley, P. Cronin, F. Gleeson, H. Geary. J. Howard, C. Owens, L. McGreal, D. Sullivan, and J. Ward. The Brothers are: S. Kish, J. McGuire, L. Huber, and E. Johnson.

Carrying out Father General's wishes that a Tertianship be begun as soon as possible for the Province of California, Father Provincial purchased a three story brick building and three blocks of property in the Eisenbeis addition of Port Townsend. To this were added a few months later eleven other blocks in the immediate vicinity, making in all about twelve acres of land, and work was begun at once renovating the building and getting the place ready for occupancy in September. The Eisenbeis building was erected in the boom days of Port Townsend at a cost of $45,000.00 and is in an excellent state of preservation. This building which now houses the Tertians, is of brick with white oak wood work in the first

two floors and redwood finishings on the third floor. It is a spacious mansion and the changes have given a great amount of room for our purpose. There are twenty-one living rooms for the Fathers and Brothers and good sized halls for the Chapel, Dining Room, Library and Tertians' Conference rooms. Plans for a new wing that will include a Chapel and thirty living rooms have been drawn, and it is hoped that work will be begun in the near future.

MISSOURI PROVINCE

St. Louis University

GIFT FROM POPE PIUS XI THROUGH FATHER GENERAL. Two sumptuous folio volumes, "Roma Sotterranea, le Pitture delle Catacombe Romane, illustrate da Giuseppe Wilpert, con. 54 Incisioni nel Testo e 267 Tavole. Roma, Desclee, Lefebvre & Ci. 1903," from the Pope's private library have found their place on our library shelves. A letter from Father General, explaining the gift, is beautifully inscribed on the reverse side of the dedication-page, and reads as follows: "SS Pontifex Pius XI, in signum grati animi pro pecunia a Congregationibus Marianis Statuum Foederatorum Americae ad Aedes pro Catacumbis Sti Calixti construendas, hoc opus eximium, ex sua privata bibliotheca desumptum, mihi transmisit ut illud cuidam Collegio alicuius Provinciae Americanae applicarem. Cum in Collegio Maximo S. Ludovici Provinciae Missourianae sedem habeat redactio periodici "The Queen's Work," quod pro omnibus Congregationibus Marianis Americae editur, huic Collegio hoc insigne donum applicandum censeo et hisce applico. Romae die 27 Septembris 1927. (Signed) W. Ledochowski, Praep. Gen. Soc. Jesu." This princely donation finds a fitting place near the gift of another Pope to our library, namely, the set of Baronius' "Annales Ecclesiastici," presented by the publishers to Leo XIII and by Pius X to the University through Father Rogers, when the latter attended the 25th General Congregation of the Society in 1906.

PHILOSOPHER'S ACADEMY. During the last two months, the Philosophers' Academy has been the center of a great deal of interest. On November 19, Mr. Paul J. Murphy, in a paper on "Philosophy Takes a Practical Turn," presented his reasons why a scholastic should strive for more conscious organization in his work of

equipping himself with philosophic knowledge. He drew many of his illustrations from modern theories of business administration. A lively discussion followed, talks being given by Father Michael Stritch, and Messrs. Wuellner and O'Hara.

On December 15, Mr. O'Hara read his paper entitled "Authorship, A Study in Psychology," in which he stressed the view that the training of writers could go on in high school without detriment to the idea of a liberal education, and presented his method of fostering authorship in the secondary school. Mr. Mahony replied to the paper which was in turn supported by Messrs. McQuiston and Alexander in informal discussion.

STUDY-CLUB ACTIVITIES. Last summer Rev. J. A. Burns, C. S. C., Ph. D., the Superior of Holy Cross College, Washington, D. C., read a paper on Catholic higher education before the members of the Catholic Educational Association assembled at Detroit, in which he stressed the need of Scholastic Philosophy and the beneficial results obtained in this branch of learning through study-clubs. Our late professor at St. Louis University, Father Pierre Bouscaren, was just as staunch an advocate of these seminars; while time and again from the lips of "experienced" second and third year philosophers have dropped such emphatic words as "I grasped more philosophy in study-club arguments than in the lecture hall."

All this is very encouraging to the thirteen or more tyro Thomists of first year who have thus far persevered in weekly "philosophical research" meetings, despite lack of time and the pressure of other studies. In fact one band of five, reorganized on Dec. 10th, under the leadership of Mr. John Morrison, never fails to meet on Wednesday and Saturday evenings. After the appointed speaker gives a brief explanation of the class matter up to date, general discussions complete the hour.

PSYCHOLOGY SEMINAR. The rich experience of the past semester impresses on one's mind the great dividends yielded by the fifteen hours a year invested in a Psychology Seminar. The problems met with in the subjects of "Attention," "Advertising," "Training of 'Memory' and 'Will'," "Psychiatry," "Rumor," "The Emotions," and "Crime" have been studied in the eight meetings held during the past months. Papers on "Leadership," "The Law-Courts," and "Characteristics of Thought," a talk by Dr. McFadden, and three lectures on "The Psychology of Religious Experiences" by Fr. McCarthy will conclude the third-year program.

Each meeting is opened with a carefully prepared paper followed by a half-hour discussion. These discussions are

intensely interesting and fruitful, being informal presentations of the divergent views and experiences of the members, supplemented by the enlightening and authoritative comments of Fr. McCarthy.

St. Xavier's College, Cincinnati

INQUIRY CLASS. Through the courtesy of the Sisters of St. Joseph, who have put the large parlors of the Fontbonne at his disposal, Father Warren C. Lilly, S. J., is devoting the Sundays and Thursdays of each week to Inquiry Classes into the Catholic Religion. The aim and purpose of the classes is as follows: The Purpose of this series is to give a plain exposition of the fundamentals and essentials of religion. The lectures are designed to satisfy those who do not believe in any religion or who have doubts about God, the hereafter, the mission of Christ, the Inspiration of Scripture, or any other doctrine of Christianity. Sound Proofs from Reason are given for the Existence of God, for the Spiritual Soul,—Distinct from the Body and Immortal,—for the Reality of Truth and Certitude, the Liberty and Responsibility of Free Will and the Accountability of Conscience. Satisfactory Credentials from History are furnished for the Reliability of Revelation, the Divinity of Christ, Evidences for Miracles and Prophecies and for the God-given Commission of the Church. Non-Catholics are cordially invited. They are given solid foundation for their own religion and receive first-hand information on the Catholic Religion. Catholics are asked to accompany their non-Catholic friends because they will express themselves freely to them and give them the opportunity to propose their objections either publicly or privately to the speaker.

Well-instructed Catholics acquire a knowledge of the unbelieving and non-Catholic mind and are equipped with easy, ready answers for innumerable Protestant difficulties. Attendance at these lectures involves no obligations. There are no expenses or collections of any kind.

NEW ENGLAND PROVINCE

Boston College

ALL-BRITISH DEBATE. The Fulton Debating Society of Boston College opened its season of intercollegiate debates on December 15, 1927, when three Fultonians crossed forensic swords with an All British Team, known as the National Union of Students of Great Britain. The team included representatives of three British Universities, the University of Reading, the University of Edinburgh and the University of London. The debate with Boston College terminated a tour of thirty-four Canadian and American Colleges which started at St. Francis Xavier College in Antigonish on October 21st and included all the well known institutions as far south as Georgia and as far west as Michigan. The debate was held in the new Library Auditorium before an audience of about six hundred, on the question: Resolved, this house condemns the democratic principle as exerting a corrupting influence on modern life. Boston College had the negative side and made a very effective defense of Democracy both in theory and practice. The British team argued very cleverly, pointing out many abuses in our political machinery, but failed to show that these abuses were due to the democratic principle. A unanimous decision was awarded to Boston College by the board of judges, The Hon. Henry K. Braley of the Massachusetts Supreme Court, The Hon. Winfred H. Whiting of the Superior Court and the Hon. Joseph Walsh of the Superior Court.

HARVARD DEBATE. On January 11, 1928, the Fulton engaged in a debate with the representatives of Harvard University in Symphony Hall on the question of Governor Smith's qualifications for the Presidency. Because of the timeliness of the subject and the keen rivalry existing between the two institutions a large audience was expected. A month before the debate application blanks were sent out to all the students and Alumni with the result that a week before the debate practically all the tickets were sold. The prices of the tickets were $2.00, $1.50, $1.00 and 50c. The debate was a complete success academically and financially. The Boston College team outclassed the Harvard team by the overwhelming vote of 2734 to 87. The newspapers of

the city featured the event and because of the national character of the subject discussed the Associated Press sent an account of the debate across the country. The Boston Herald carried the following story on the front page the next morning:

> B. C. victor in Smith Debate with Harvard. Successfully Argues N. Y. Governor's Fitness for Presidency. Large Audience Renders Opinion. Decision to Eliminate Religious Issue Applauded.

Before nearly 4000 persons who overflowed Symphony Hall last evening, Boston College won by an overwhelming majority the vote of the audience in upholding against Harvard the affirmative in a public debate on: "Resolved, that Alfred E. Smith is eminently qualified for the presidency." Prof. Frank L. Simpson of Boston University Law School who presided, announced that an early count of the votes disclosed that Boston College was far in the lead. The audience was one of the greatest that ever gathered in Symphony Hall. Hundreds of men and women were unable to gain admittance, because every available seat and every inch of standing space, including nearly 200 on the stage to the rear of the speakers, was occupied. In the two upper galleries men and women lined the walls and the exits showed a sea of faces.

Prof. Simpson in opening the speaking said that the large gathering was indicative of the great interest in the political campaign a few months hence. A storm of applause followed when he declared that both Harvard and Boston College had agreed to eliminate entirely the religious issue from the debate. He said that these young men by their agreement had set for the country a fine example in keeping out of the question the religious side, which he believed had no part in politics. "There is no place in our democracy for a discussion of a man's religious beliefs when he is a candidate for office," declared the chairman, amidst another outburst of applause.

The debate marked a renewal of forensic relations between the two institutions after a lapse of thirty years, the last meeting taking place in 1898. Joseph B. Doyle, Boston College '28, in opening for the affirmative, hoped that the intellectual contests would become an annual event between them and David E. Scoll, Harvard, '28, to show the sportsmanship across the river, urged that they also renew athletic relations.

Boston College contended that Gov. Smith of New York is not only eminently fitted for the office of President, but that he is "preeminently fitted for the presi-

dency." From all parts of the hall this was greeted with waves of applause. "Smith is a born progressive," was another Boston College challenge. "Others may have read more history than Gov. Smith, but he has made history. His record as four times Governor of New York makes him an outstanding candidate for the office."

Harvard contended that although Gov. Smith has filled the executive chair four times in New York, yet he lacks the national and international viewpoint. Smith is too provincial to be President of the United States, Mr. Scoll maintained. He said that Smith has danced his way into office in New York but it is a different question how he will dance his way into the presidency. Admitting that Smith was popular in New York, Harvard contended that if the country is to elect presidents on their popularity, why not choose Babe Ruth or even "Bossy" Gillis. Whether the Democrats shall add Smith to the grim list of defeated Democratic presidential candidates, said Scoll, is something to consider.

Frederick W. P. Lorenzen, Harvard, '28, said Smith is a product of Tammany Hall and because of this he has too much to answer for. He said that Smith is so provincial that he sees only New York, talks New York and thinks only New York.

Prof. Simpson warmly congratulated the debaters for their perfect sportsmanship and for the courtesy shown in the debate. He lauded their ability and the remarkable diction of all the speakers. After counting votes for fifteen minutes, it was announced that Boston College was far in the lead. Prof. Simpson said that the debaters decided not to make the full count public chiefly because of good sportsmanship.

Joseph B. Doyle, Boston College, '28, opening for the affirmative said:

Governor Smith has risen from a poor boy to the highest office in the Empire State. He has occupied the gubernatorial mansion not once but four times. This is the man whom we come to discuss tonight and we of Boston College are firmly convinced that this man, Alfred E. Smith, is eminently fitted to hold the office of President. To crystallize into a few words a man of the greatness and genius of Alfred E. Smith is a difficult task.

"Fate seemed to crush this man at his birth when it named him Smith; but God gave him brains to see the right and courage to see the right put through. His Excellency, the Governor of New York was a born progressive. Others may have read more history, but he has made history. How? For twenty years the white spotlight of publicity has played on him and has revealed

nothing but spotless integrity. Into the hearts of millions he has made his way. By his statesmanlike vision he has won the plaudits even of his political adversaries. Time and again he has appealed from a stubborn Legislature directly to the people, and not once has the people failed him. He nearly always was in the right. We can only say of Governor Smith that true government is a machine that does the greatest good to the greatest number. His strength lies not in his words alone but in his ability to put their concept into deeds. That is the reason why New York has made him Governor four times.

Oscar Underwood, idol of Alabama, said of Smith: "I am for Smith because he is pre-eminently qualified to be president." Here the speaker said he had a personal letter from Gov. Ritchie of Maryland which states that "Governor Smith is entitled to first consideration."

"These men may be guided by partisanship," said he, "but let us turn to the Republican party. They believe that Governor Smith is the outstanding figure in the Democratic party. Finally there is President Calvin Coolidge. Recently in a speech he said of Governor Smith: "He always seems to know the right thing to do and how to do it." In the great national crises that confront a President, what more can we ask of him than this —that he always seems to know what to do and how to do it.?"

David E. Scoll, Harvard '28, the first speaker for the negative said:

"Every man is a king in his country. Al Smith could very well be king in New York, but I do not think if a vote were taken here to-night he would be made king of Massachusetts. We agree perfectly that all he has done is splendid, but he has done all these things for the state of New York. It is now time for him to say what he would do if he were elected President. You know it is a serious thing to say that a man is eminently qualified to be President. We can't pass it off and say: 'Al Smith is popular and we will make him President."

Although a man can dance himself into the hearts of the people, how can he dance or sing himself into political eminence? As far as his singing goes, everybody enjoys his songs. As far as popularity goes, are you willing to admit that you would elect a man to the presidency because he is popular? I think Al Smith himself would admit that there are men more popular than he. There is Babe Ruth for instance, and I am sure that some people would consider Bossy Gillis.

There is not a man or woman in this entire audience who does not feel that to oppose a man because of his

religion is an insult to every American citizen. Of course, Al Smith has been a great Governor and has accomplished many things for the State of New York, but when you look over them from a national viewpoint it is rather hard to find issues of national importance to put Al Smith up for President."

At this point the speaker said that as far as prohibition is concerned, even Al Smith could not change the Constitution and there are not very many States in the Union that would modify the Volstead Act, nor has there been a Congress that would appropriate enough money to enforce it.

"By electing Al Smith we could not make New York any wetter or Boston any drier," he said. "When we subtract the eminent wetness of Al Smith, there does not remain very much evidence of his national eminence to make him President." He also stated that even as popular as Lindbergh is, he did not think he could be elected President.

Neal T. Scanlon, Boston College, '28, followed for the affirmative. He referred to the previous speaker's remarks regarding Al Smith's singing and dancing, and said:

"I can't say that I have ever heard of Al Smith gamboling around the corridors of the executive mansion in New York on a mechanical horse." This reference to President Coolidge caused prolonged laughter. "Nor can I say," he added, "that I have ever heard him playing cowboys and Indians in upper New York State. There are at least 20,000,000 people in the United States qualified to be President. The previous speaker insists that Gov. Smith is not nationally minded and in the next breath he tells us that Gov. Smith has expressed himself on the prohibition question, which after all is the most important one before us."

Then the speaker cited Gov. Smith's work on the ways and means committee of the New York Assembly, his work in the Constitutional Convention of his state and his many other qualifications for the presidency.

Freedrick W. P. Lorenzen, Harvard, '28 followed.

"We are told that Gov. Smith possesses qualifications that make him an excellent governor of the State of New York. He has held all the profitable positions in the State of New York. Gov. Smith, who is so local and provincial, is eminently qualified to be Governor of New York, but not to preside over such a great nation as ours. I admire Gov. Smith because of his lack of dignity. He liked to dance and to sing, and he is so much like the rest of us that I admire him. He is an excellent governor of

New York, but would he make an eminently qualified President of the United States?"

William J. Killion of Boston College, '28 was the next speaker. He stated that Governor Smith had slashed millions from the New York State budget. He referred to Gov. Smith's relations with Tammany and declared that he was personally honest. He reviewed Smith's public record.

Francis E. Shea, Harvard, '29, closed for the negative. He referred to several of the Presidents, including Coolidge and Harding, declaring that "we never considered either eminently qualified for President." Then he mentioned several men of national prominence eminently qualified, including U. S. Senators Borah, Walsh of Montana, Walsh of Massachusetts and Reed of Missouri.

Joseph B. Doyle of Boston College closed the debate with a six minute rebuttal on the affirmative side.

Holy Cross College

PHILOSOPHICAL CONGRESS. The third annual meeting of the American Catholic Philosophical Association was held at Holy Cross College, Worcester, Mass., Dec. 27, 28, 1927. About seventy members of the Association were present. Many members sent their regrets at not being able to attend owing to the inconvenience of the dates. Several suggestions were made for a more suitable time for the meetings, and the decision was left to the executive officers.

Sir Bertram Windle was a few minutes late in arriving, and Fr. McWilliams of St. Louis University was called to the stand first. His paper gave an analysis of Prof Whitehead's philosophy and indicated some of its inconsistencies. There was considerable discussion which frequently took the form of questions about points to be cleared up. Sir Bertram then presented his paper on modern ideas of matter. He detailed the latest conclusions of physicists regarding the integral constitution of what is ordinarily called "matter" and of the ether. The ether is a puzzle, particularly as regards vacua in it. Sir Bertram describes the ether in the phrase of Prof. Russell, as "a good little boy who does what he is told and is not expected to die young." Again the discussion was largely a matter of questions for information. The difficulty about the distinction of matter and form lurked, as usual, around the problem of what are the real elements?

In the afternoon, Fr. Mahoney's (Fordham University)

paper unmasked Locke to find there an incipient Kant, even down to the "formae a priori." He fairly well established his thesis that Kant's vogue is due largely to the mere invention of a terminology which gave expression to a philosophy which had long been brewing. Fr. Bandas made a strong plea for the reunion of science and philosophy in the equable relationship of the older day. The discussion was light on both these papers because of the pressure of time.

The presidential address at the dinner that night stressed the need of philosophical thinking in secondary and even primary education, so that students may be equipped for philosophy when they come to it. Briefly, it may be said that Dr. Pace wishes a return to the classic method of teaching the languages. "To know," he quoted, "is to relate." Understanding of this sort is a better training than the mere accumulation of heterogeneous information.

Wednesday morning, Dr. Smith deliminated the place of authority in philosophy. He contended that the statement "Authority is the weakest argument" will be misunderstood unless a distinction be made between divine and human authority. He then asked how we might best counter the charge of non-Scholastic philosophers that our philosophy is "committed" beforehand. The discussion developed that the charge is only an argumentum ad hominem and should be handled as such. Prof. Roemer closed the morning session with an exposition of the rights of nations as conceived by St. Thomas. Discussion was suspended owing to the pressure of business. A nominating committee was commissioned to draw up a slate.

In the afternoon, a very clear and concise presentation of the Fransciscan teaching was given by Dr. Vogt. In brief, he maintained that the distinctive difference between the Fransciscan and Thomistic schools is that the former approaches its problems from the side of the object, while the latter approaches them from the side of the mind. Questions proposed by the house, showed deep interest in the subject and the feeling was general that Dr. Vogt had done the congress a real service.

After the business meeting and the election of officers, the congress adjourned with the expectation of convening next year at Marquette University.

NEW ORLEANS PROVINCE

Hot Springs, North Carolina

FATHER WHIPPLE'S POOR. Father Griswold Whipple combines Christian charity with militant Catholicism in his zealous care of the poor in a spot that has all the ear marks of a neglected mission field at our very doors. It is true Christian charity because he gathered all the good things for the poor to help bring their souls near to God, and it was militant Catholicism because in his efforts to help God's poor he brought down the wrath of the Klu Kluxers who seem to show their love for the priesthood with something of a satanic fervor.

"About 300 poor people in all", says Father Whipple, "men, women, and children had been invited personally to the Christmas tree we prepared for them, and considerably over 200 put in an appearance. They crowded into the main hall and just gazed open-mouthed at the great big, beautiful tree, sparkling with all colored electric lights and banked on all sides with bundles and toys galore. Old Santa, himself, was there in all his glory and he certainly did make the kiddies happy. The ladies of the town who helped so well kept a lookout for strangers and immediately wrote the names on packages reserved for the purpose. All were well taken care of and no one left us empty-handed. A little Christmas holy picture was put in every package.

Well, the Klu Klux got a frightful attack of "Roman Fever" with it all. In the first stages of it—Christmas eve—they burned five big crosses all around us and set off charges of dynamite, bluffing the poor people into thinking they were shooting at us, I suppose. They had already threatened with floggings any and all who intended coming to our tree. But when they saw that army of people over 200 in number, leaving our grounds with every shape and size of bundle, and all this in bold defiance of their solemn ukase, their "delirium" assumed "trements" proportions. That night, they burned a great cross right at the entrance of the property, and swore loudly that they would actually club the next man, woman or child who left our place with anything. Some of the poor people took their threats seriously and guarded their homes at night with shot guns. Loyal Klansmen denounced us on the streets and in the stores, but, their stock depreciated rapidly because of it. One blue-blooded Nordic positively refused to eat the "Catholic beans and meat", until his wife placed them before him at table. His appetite did the rest. But hardly was the

meal finished, when little "Billy" ran out of the house, shouting to the neighbor next door: "Oh, Maggie, I told you Daddy would eat the beans." Yes, and poor "Billy" was thrashed soundly for giving his father such publicity.

We estimated that we gave out over a thousand dollars worth of food and clothing."

GRAND COTEAU. On Feb. 11th, the feast of Our Lady of Lourdes, a Mass was celebrated by Rev. Fr. Rector at the new grotto in thanksgiving for its successful completion. Although there were many narrow escapes from accidents during the two years of its construction, thanks to our Blessed Mother's protection no one was injured. During the day the girls of the convent made pilgrimages to the shrine. The grotto has the general shape of the letter "V" upturned. The ribs of the superstructure are galvanized iron pipes on which was attached wire lathing and this is covered with a thick layer of cement. The grotto rises thirty feet, is forty-seven feet wide and forty feet deep. The cave where Mass is said is twenty-five feet deep and ten feet high. The statues of our Blessed Mother and of Bernadette, originally from Carrara, Italy, are honored relics of Mount Kotska, Macon. The work was done exclusively by the Juniors. Bishop Jeanmard of Lafayette has granted an indulgence of fifty days for each Hail Mary said before the statue.

SPRING HILL. Two thirds of the Spring Hill student body are daily communicants and of the remainder, the greater number receive on the average of once or twice a week. The Apostleship of Prayer and the Sodalities are functioning well. The Abbe Larsimont of Mons, Director of Social Service Works of Belgium, has requested permission to translate into French, Fr. Kenny's pamphlet, "The Mexican Crisis," pronouncing it, "The best synthetic exposition of the Mexican persecution." The article has been further honored by the following unqualified endorsement of Bishop Diaz, the distinguished executive of the Mexican Espiscopate: "I make Fr. Kenny's article on the Mexican question entirely my own." Fr. Lawton has been appointed a member of the Historical Commission of the City by Leon Swartz, Mayor. "The germ of a new crusade, somewhat analogous to the Catholic Students' Mission Crusade has been inaugurated at Spring Hill, and announced in the local press." By means of letters to various magazines and newspapers the Spring Hill Philosophers will combat errors concerning logic, ethics, psychology and history of philosophy. Special attempts will be made to answer slurs hurled at the Church.

MARYLAND-NEW YORK PROVINCE

Fordham

RENOVATION OF HISTORIC CHAPEL. The addition to the old St. John's Chapel at Fordham, for which the contract has just been lately awarded, was designed in such a manner that the completed building will present a cruciform plan, with the present building forming the main stem of the cross—the arms being formed by large transepts, with an apsidal termination forming the Sanctuary and containing the Main Altar. The nave will be crowned with a cupola.

Inasmuch as the present Chapel consists of a flat beam ceiling, supported by slender columns enriched with open timber work, it has been the endeavor to preserve this ceiling treatment in the transepts and apse, omitting the columns, however, and having the climax of the composition in a beautiful gothic dome fifty-two feet high in the clear, surmounted by an octagonal lantern 28 feet high.

The building has been designed with a view to affording an ultimate seating capacity of at least eleven hundred and fifty persons, which is three times the number that can be accommodated in the present Chapel, and with the seating so arranged that the visibility of the Main Altar would be interfered with as little as possible. This has been attained by supporting the dome on four corner columns.

The lantern has for its prototype that beautiful one forming the main feature of the celebrated Ely Cathedral, in England. The exterior, above the roof, will be of lead, enriched with buttresses terminated in pinnacles rising to a height of ninety-five feet above the ground. The lantern will be octagonal in shape, pierced with eight windows designed to accommodate some of the beautiful stained glass windows now in the Students' Chapel. By this means abundant light will find its way into the interior. A rose window has been likewise designed in the rear wall of the apse over the Main Altar, to accommodate the beautiful circular stained glass window which now occupies a similar position in the present Chapel.

The new extension will add seventy-five feet to the length of the Chapel, making a total length (including the tower) of one hundred and eighty feet, and the width

over all of the transepts one hundred and ten feet. The interior width of the transepts will correspond with that of the present Chapel, namely forty-one feet, which is the diameter of the dome.

In addition to the Main Altar, there will be two side altars arranged in side chapels—to the right and left of the apse. Additional exits will be provided in each transept, with a stone vestibule, or porch, located adjacent to the nave of the Chapel. Two Sacristies will be provided —one on either side of the apse—with an ambulatory in the back of the Chapel, forming a passageway between the two.

The basement under the new portion of the Chapel will contain nine altars, as well as sacristies, corresponding with those above. This will give ample facilities for the saying of Mass by a number of the Fathers at one time.

The front tower will be terminated with a stone belfry, designed in harmony with the rest of the building, and making the total height of this feature of the building seventy-five feet.

It has been the aim of the architect, Emile G. Perrot, to secure a unified effect in the completed building, with the imposing lantern dominating the composition.

As it stands at present this historic chapel dates back to 1846. When the Jesuits first came to New York City and undertook the management and administration of St. John's College, the grey, ivy-covered walls of St. John's Church stood silent and stately in their early youth. But in those distant days the structure was called "Our Lady of Mercy," and was the parish church of the few Catholics residing in Fordham village. Thus the church of Our Lady of Mercy on Marion Avenue is a direct descendant of the College Church.

The spire that had originally surmounted the bell-tower of the church was removed, some say by the forcible intervention of the elements, while other historians aver it was by the authorities, who, as the stone had begun to crumble, were fearful lest it come tumbling down.

The stone for the church was quarried from a rocky cliff that rose in the center of the First Division field. On close examination, the rock will be seen to vary in color and composition from that used in the past few years in the college buildings. The edifice was originally intended to rest on the ground in the form of a cross, but for various practical reasons the plans were not completed. By the present remodeling, the church will approach the specifications of the original plans.

This description of the College Church is contained in a "History of Fordham College" by Thomas Gaffney

Taaffe: "The Church is a handsome little edifice, Gothic in architecture, with its walls and the arches of its ceiling handsomely frescoed and lighted by six magnificent windows. These represent the four evangelists and Saints Peter and Paul."

FACULTY BUILDING. The new Faculty Building which is about to be erected for the accommodation of the Fathers connected with the Fordham University will follow the general architectural style of the Library and Biology Buildings, and will be constructed of stone, with limestone trimmings.

The building will be situated on the campus, to the north of the Administration Building, having the main front facing southwest. The present Seismograph Building is being removed, and re-located on the high ground above the northeast corner of the Athletic Field.

The building will be one hundred and thirty-four feet long and fifty-two feet wide, with a projecting wing at the south end of the first floor for the domestic Chapel. The main portion of the building will consist of five stories and a basement, with a central pavilion six stories in height.

The building will contain fifty-five private rooms, including the Rector's, Bishop's, and Minister's suites. The sixth floor will contain six private rooms, and will communicate with a roof garden on each side of the central pavilion. Access to these roofs will be afforded by means of an automatic push button elevator running from the basement to the top of the building.

The general shape of the building is rectangular, and the main entrance will be in the center of the south side, overlooking the campus in front of the Administration Building. This entrance has been designed as an imposing gothic portal, with a hall leading to the main corridor. Rooms will be located on both sides of this main corridor, which will be equipped with fireproof stairs at each end. There will be lavatory facilities on the north side, adjacent to the elevator.

The entire building will be of fireproof construction, and will be equipped with modern conveniences. The first floor will consist of the domestic Chapel; the Fathers' Community Room; and a large Refectory, together with the necessary service rooms, etc. On the north side of this floor will be provided a porch, running from the Chapel to the west end of the building.

The ground floor will contain the lower Chapel, and in addition this floor will also have the kitchen, pantries, and store rooms. Separate entrances are to be provided

to the kitchen and store rooms so that deliveries can be made to these departments by means of the new driveway which is to be built to the north of the building, connecting with the existing roadway next to the tennis courts.

The Scholastics' Community Room will be on the fourth floor of the building, and that of the Brothers' will be on the fifth floor.

All bed rooms will be very spacious and will be provided with running water, with large closets and built-in wardrobes.

Georgetown

GASTON HALL. The renovation of the auditorium recently completed, saw the fulfillment of long considered plans. For over a year there had been rumors of proposed changes in the Georgetown auditorium. All plans proposed centered around one point—the adaptation of the Gaston Hall to the needs of the dramatic society—the Mask and Bauble Club. However, the renovating was deferred until during the past Christmas vacation, when work was started in earnest. The result was that the improvements were well advanced by the time the students of Georgetown returned for 1928, and now the hall is indeed a worthy testimony to the capability of the planners and engineers of the change.

The stage has been entirely remodeled, and chief amongst the new features is the curtain that has been erected. A proscenium of brown velour covers the entire front of the auditorium from ceiling to footlight-level, so arranged as to permit the stairs from the balcony to be accessible or cut off at will. A slide-curtain of old gold velour has been erected, while arrangements have been made at the rear of the stage for the accommodation of back-drops, as well as at each side for wings and the support of scenic side walls. This work was done by the New York Studios, whose work along similar lines has been employed in the Hotel Pennsylvania, New York City.

Rewiring of the stage was another feature of the improvement, as well as a thorough refinishing of the body of the auditorium itself. All seats have been stained in a tone harmonizing with the color scheme of the new decorations, and much repairing has been done throughout. Truly, a long felt want has been supplied in these redecorations, and the Mask and Bauble Club can be expected to utilize its advantages to the utmost.

MEDICAL SCHOOL. The long-proposed Medical and

Dental School, which has been rumored for many years, at last promises to become a reality. The surveyors were engaged during the week of March 18th in making a contour map of the new site. The new building is to occupy the ground lying between N Street and O Street and extending from 37th some distance towards 36th Street. According to the plans the Dental section of the building will extend to a greater length on N Street than the rest of the structure, thus giving the new school an L-shape.

The plans for the building have been practically completed except for a few minor details. It is to be of the most modern construction and will be built to harmonize with the new hospital wing which was recently opened. Great care has been taken to afford as much light as possible for the various classrooms. The main entrance to the school will be on 37th Street, facing the College.

Before the actual work of building can begin a great amount of preparatory work is necessary. Four or five of the old wooden buildings which now occupy the site will be razed, and 37th Street, which is now unpaved, will probably receive a temporary paving to facilitate the handling of material in rainy weather.

The old Medical and Dental Schools, due to their limited facilities and cramped quarters, have long proved unsatisfactory and with the ever-increasing enrollment they would be unable to take care of the student body. The new building will relieve this congestion and in addition it will do away with the present unfavorable circumstances attached to having a school in the business section of the city.

GEORGETOWN HOSPITAL. Under conditions in sharp contrast to those of 30 years ago, when Sister Mary Pauline of the Franciscan Order and her two assistants waited in vain with sinking hearts to receive their expected guests at the 24-bed building first erected, Georgetown University Hospital, now the largest privately conducted hospital in the District of Columbia, is ready to dedicate its new $300,000 addition.

The addition marks the first step in plans of the university to erect an enlarged medical center near its campus.

The history of Georgetown Hospital is a story of phenomenal growth. Could these three silent sisters have looked down the corridor of 30 years on that disheartening night, when the opening hour came and passed without the semblance of a visitor, their disappointment would have changed to amazement at the present picture showing the fruition of their labors.

From the small building erected at a cost of $37,000, the solid lines of the Georgetown Hospital buildings now encircle almost one entire block, with a valuation of more than $1,500,000.

From 24 beds the hospital has grown to 450 beds, and is second in capacity only to the great Government plant at Walter Reed Hospital.

With the opening of the new building, providing additional accommodations for the treatment of emergency cases and those requiring dispensary service, the hospital will be in a position to extend this service and add to the number of charity patients who form more than one-third of the cases handled each year.

The Rev. Charles W. Lyons, S. J., president of Georgetown University, delegated a group of experts to make a special study of the largest and most modern hospitals in the country in planning for the new unit.

As a result, the completed buildings are the last word in hospital equipment and sterilization methods.

FATHER PHILLIPS. "Popular Astronomy" for November, 1927, contains an abstract of a paper read by Fr. Edward C. Phillips of Georgetown at the Madison Meeting of the American Astronomical Society in September on "Personal Equation in Observing Occultations." It is an account of a research carried on at the Georgetown Observatory to determine the lag of an observer in recording occultations under different conditions. A special apparatus was constructed to produce and record occultations. Using the chronograph and the usual observing key, the lag was smallest for the disappearance of a star at the dark limb of the moon when the latter was rendered visible by reflected earth-shine. It was 0.25 and 0.29 seconds for two observers. When a stop watch was used the lag was negative, the observed time of disappearance being about 0.25 seconds earlier than the actual time. Fr. Phillips appears in the group picture of the meeting which forms the frontispiece of the number.

St. Joseph's College, Philadephia

THE NEW ST. JOSEPH'S. As the culmination of the ceremonies of jubilee week, the magnificent structure comprising the first unit of the new St. Joseph's College of Liberal Arts, at Fifty-fourth street and City Line, was dedicated by His Eminence, Cardinal Dougherty, on Sunday, November 13, 1927, at 10 o'clock. The cornerstone was laid on the same occasion.

The function was one of the outstanding events of the year and brought to a close the ceremonies held that week in observance of the diamond jubilee of the founding of the old college.

Solemn Pontifical Mass in the Church of the Gesu took place at 10.30 o'clock, the Right Rev. Bishop Gercke, of Tucson, Arizona, officiating as celebrant.

The sermon was delivered by the Rev. Joseph S. Hogan, S. J., of the class of 1903 and a member of the present faculty of the college.

The Right Rev. Monsignor Thomas F. McNally was master of ceremonies. After the dedication a Field Mass was celebrated by the Rev. Albert G. Brown, S. J., president. The address was delivered by Clare Gerald Fenerty, Esq., an alumnus of St. Joseph's College.

The Pontifical Mass in the Church of the Gesu was in thanksgiving for the blessings vouchsafed by Almighty God during the seventy-five years of the college's existence. A Requiem Mass was also celebrated in the same church on Friday for the repose of the souls of deceased members of the student body, faculty, and benefactors.

A brilliant array of dignitaries witnessed the ceremonies on November 13th. Among them were Sir Esme Howard, doyen of the diplomatic corps, Catholic Ambassador of Great Britain, together with representatives of the leading powers, including Paul Claudel, Ambassador of France, Honorio Pueyrredon, Argentine Ambassador, the representative of Belgium, and ministers from Greece, Panama, Rumania, the Dominican Republic. The British, French and Italian consuls of this city were also present. The brilliant robes of the clergy, the formal attire of the diplomats, the gleaming plumes of the Knights of Columbus mingled with the gala dress of women as over 5000 persons watched the services before the College of Liberal Arts building, the beginning of what will be a $10,000,000 institution.

Built in the solemn churchly tradition of the Middle Ages, the new building, its brown-hued stone blending with the autumn foliage, basked in the sunshine, standing on a hill overlooking the city where, 75 years ago, the college had its humble beginning.

The College of Liberal Arts is the first to be completed of an imposing group designed for the twenty-three acre tract. It will house all the activities of the college for the present, removing the 209 students and their instructors from the building at Seventeenth and Stiles streets, where the college has been located since 1889.

In general plan, the building is in the shape of a "U,"

with a science wing projecting from the base of the "U." The structure is two hundred and forty-five feet long on City Line and one hundred and ninety feet deep. It is built around an open court, or quadrangle, ninety-one feet wide. When the faculty building is erected, it will be connected to the main building by an arcade which will give the court additional width, extending it to one hundred feet.

The walls are constructed of a local stone of varying tints of blues, grays and reds. The height of all stones is in no case greater than one-quarter of their length. This gives an interesting wall texture which will age well and increase in beauty with time.

The cut stone for window and door jambs and copings is of limestone. The slate in the roof is of varying colors and thicknesses. An occasional gargoyle, especially in the interior court, relieves the scholastic severity of the angles.

At the southwestern corner of the building, and rendered even more imposing by the elevation of the building itself above the surrounding territory, stands a square tower, one hundred and fifty feet high from the grade to the topmost point, its crown ornamented with pinnacles and crosses. This tower, visible from many parts of West Philadelphia, is the dominating feature of the building.

The Right Rev. Bishop Gercke, in his address said in part:

"I have journeyed from afar to pontificate on this auspicious occasion, which marks the beginning of the exercises to commemorate the diamond jubilee of the foundation of St. Joseph's College in the City of Brotherly Love. I am glad circumstances have permitted me to be present today, for I feel that in some small way, at least, I am able to discharge an obligation which I owe to St. Joseph's College where, under the direction of noble-minded and self-sacrificing teachers, I have had instilled into my mind, by word and example those principles of religion and morality which have helped me in the experience we call life."

Tracing the Church's influence in education from apostolic times to the days of the counter-reformation and to the present his lordship continued:

"The world is a debtor to the Catholic Church for her contribution to the cause of education. At the very dawn of Christianity, there was established in every Bishop's house a school where boys were trained and taught, not only ecclesiastical science to fit them for the priesthood, but the arts and sciences that were, eminently, to prepare them for secular professions in the world. At

the beginning of monasticism, schools for the young began to flourish and the monks were the teachers in these schools.

"Then came the great barbaric invasion in Europe when, humanly speaking, civilization began to be doomed. It was the Church which stemmed the tide by turning back and converting the Vandal and Goth to Christianity. Out of the darkness and confusion arose a great light in the person of St. Benedict from whose world-renowned monastery, Monte Cassino, went forth illustrious teachers and scholars to renew the face of the earth. In those days, true history gives the credit to Ireland for her educational activities. Schools, colleges, universities filled her land, and pupils flocked to her land from all parts of Europe. In return, she sent her monks and scholars to all parts of the then known world. What are the educational institutions of which England is proudest today? They are Oxford, Cambridge, and Eton—all founded under the influence of the Catholic Church.

"Then came that great religious leader and soldier of Jesus Christ, St. Ignatius of Loyola, who founded the Jesuit Order which has produced some of the greatest scholars, not only in the realm of philosophy and theology, but of the profane sciences. The sons of St. Ignatius have left the impress of their zeal and learning not only on the countries of Europe, for they have been witnesses for Christ, His Church, and in the cause of education, to the uttermost parts of Christ's Kingdom upon earth. One of the brightest pages in the annals of early missionary activities in this country is the one which describes the Jesuit Fathers crossing the Atlantic ocean and planting the standard of Christ, the Cross, in our land. They carried the light of the Gospel to the Indians of the Northwest and of the Southwest of our great country. Nine miles outside of the city of Tucson, in my own diocese, glistening in the sunshine, stands that celebrated mission dedicated to the memory of San Javier. This mission was founded in the year 1681 in the days when that celebrated son of St. Ignatius, Padre Kino, pushed on from Old Mexico along the Gila river into the State of Arizona, converting to Catholicism the Indians, who as the result of his work, are Catholics today. We know of the early days of the Jesuits in this country, when they brought spiritual succor to the people of those far-flung missions in Maryland, in Pennsylvania, and here in your own beloved city. Then came, in due time, their schools, colleges, and universities in all parts of the United States.

"The work of St. Joseph's College in the city of Philadelphia was begun seventy years ago in a very modest

way. It has kept pace with the times. A great future is in store for it, but an institution of this kind carries with it a great responsibility. The Catholics of Philadelphia are debtors to the Jesuits for their splendid achievements of the last one hundred years in this diocese, and particularly, for what concerns us most today, for what they have accomplished in an educational way. Who shall ever recount to us the untold blessings that have fallen upon the many students who have gone out into the world from old St. Joseph's College during the last seventy-five years, and the influence these have had upon the lives of others. Truly, then, does this great institution merit not only your sympathy, but your loyalty and active support. The charter by which Bishops and priests govern and teach is divine—'Going, therefore, teach ye all nations.' The character of the work which is going on silently and steadily within the sacred walls of St. Joseph's College and which has for its object the instilling into the minds of the young principles of religion and morality, is also divine because it is a complement of that mission which was intrusted to the Church, of teaching, guiding and directing the souls of men to the destiny intended for them by God for eternity.

"This, then, is the great work for which St. Joseph's College was established. Today, we lift up our hearts to God in thanksgiving for the many graces which He has bestowed upon the institution during the years of its existence. We offer congratulations to the Jesuits that God has chosen them as secondary agents to bestow such a rich endowment as St. Joseph's College upon the Diocese of Philadelphia. We pray God, today, to bless this work of the Jesuit Fathers that it may go on increasing and doing the great work in which it has been engaged here during the last seventy-five years."

Father Hogan's sermon was especially eloquent and inspiring for the note of true Christian Education it sounded and for the forceful and graphic style of his discourse. We quote in part:

"A little plot of ground near Fourth and Walnut streets saw the beginning of St. Joseph's College in 1851. Today, seventy-five years later, at Fifty-fourth street and City Line stands a new St. Joseph's College costing more than half a million. We are gathered to celebrate this seventy-fifth anniversary. Is God's altar decorated, is the Holy Sacrifice being offered for the mere erection of a building? That would be a strange motive, an unusual procedure. There is something more than this, some principle worthy of such a celebration; that principle is

the principle of Catholic education. With schools, colleges and universities upon which millions have been spent, with educational facilities at our very doors, why does St. Joseph's College undertake a work that will eventually cost close to ten million dollars?

"Do you want to know why St. Joseph's College is willing to spend millions, why generous friends and benefactors have already contributed hundreds of thousands?

"Do you want to know the difference—the fundamental difference—between Catholic and non-Catholic education? St. Joseph's College and every Catholic college presents to her students the same declaration of independence that Peter brought to Rome and Paul to Athens —the same citizenship in God's democracy that was offered those ancient people. It is not new. It comes from out the spirit of God, and God said: 'Let us make Man to our own image and likeness, and the Lord God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul.' Christ, the Son of God, looking at that marvelous creation, the living soul of man, said in imperishable words: 'What doth it profit a man if he gain the whole world and suffer the loss of his own soul?' That is the foundation stone of St. Joseph's College. That is her fundamental educational principle—to teach man the just balance of life—to teach him the proper evaluation of the things round about him. This is her declaration of independence for her young men—that they are immortal souls destined for eternal life, which no man may take from them against their will; that they have a liberty that raises them above the slavery of the senses; that they have a happiness that has its foundations laid deep in those immortal souls; a happiness that the sorrows of life can never destroy, that can only be ultimately shattered when that soul is lost.

"Is this all impractical? You that have had experience in life—is it worth while to know how to answer the biggest question in life? Isn't it eminently practical to give young men weapons for the hardest battle they will ever have to fight—the battle of life? Will it help them to fight that battle if they are taught that they are descendants of the ape; that the immortality of the soul is a myth; that life dies out like a strain of music? Isn't it far more glorious, more reasonable, more practical, more in keeping with their manhood that while they work in laboratory and lecture hall, and gather up the wonders of biology and chemistry, philosophy and literature to know that they are more than mere machines, more than the

slime of the earth, that the brightness of immortality lights up their houses of clay?

"President Coolidge said a while ago that every college should be a temple wherein its students learn the spirit of reverence. There is nothing new in this for the Catholic educator. We go further than that. We insist that every individual that enters our schools is himself a living temple of God. Yes, we say that magnificent building at Overbrook is not worth the price of an immortal soul; that we would rather see it razed to the ground than that one single soul be lost forever. St. Joseph's College is not tampering with the lives of men, she is not experimenting, she is holding fast to the great principle that if you want to train a man for life you must first know what life means, and she takes her definition of life from none other than the Light of the World, Who said: 'Now this is Eternal Life—that they may know Thee, the only true God and Jesus Whom Thou hast sent'."

Note on Mission Band

The Mission Band of the Maryland-New York Province has a record of 155 converts for the year 1927. This number was cited under "baptizati" in our "Yearly Records and Statistics"—(ministeria spiritualia)—error of our statistician.

Evergreen, Baltimore

NEW LIBRARY. Work has begun on the new Library Building of the Loyola College group at Evergreen. The building, which will cost $200,000 and which will be known as The Loyola Library, is the gift to the Jesuit College from Mr. George C. Jenkins and the late Mrs. George C. Jenkins. Announcement of the gift was made to "The Baltimore Catholic Review" by the Rev. Henri J. Wiesel, Rector of the college.

There are at present at Evergreen on the eighteen-acre tract at Charles Street Avenue and Cold Spring Lane, the George C. Jenkins Science Building, the Alumni Gymnasium, the Faculty Residence and the temporary chapel for the students. The plans for Evergreen include an administration building to face on Charles Street Avenue, the Loyola Library, a Physics Building, a Students' Chapel and a large addition to the Faculty Residence. The fund for the library was begun last year by Mr. and Mrs. George C. Jenkins. Mrs George C. Jenkins, among her bequests left an additional fund for the library and

her husband has completed this fund. The building will be three stories and a basement. In the beginning the first and second floors will be used for lectures and classrooms. Eventually after the erection of the Administration Building, the first and second floors will be entirely devoted to the housing of books. The equipment of the library and the arrangement of the books will be according to the most modern style. The third floor of the building will be at once finished as a reading room and will also accommodate a section of the volume-rooms of the library.

The Loyola Library will be on the south side of the quadrangle, between the Chapel and the Faculty Residence. The main entrance will face north on the quadrangle, while an additional entrance will be on the western end of the building. This addition will enable the college authorities to take care of the increasing number of students. Ever since Loyola College moved from Calvert street a great number of books have been stored in the Faculty Residence, but have been inaccessible. The new building will house this collection and provide room for extensive additions.

The architect and the builders of the new library are the ones who designed and built respectively the George C. Jenkins Science Building and the Alumni Building, namely, Lucius R. White, Jr., and Henry Smith and Sons. The gifts of Mr. and Mrs. George C. Jenkins in recent years total approximately a million dollars. They built the Bon Secours Hospital, this city, the Science Building at Loyola College and now the Loyola Library. Mr. Jenkins was decorated by Pope Pius the Eleventh for his interest in the cause of Catholic higher education. This wonderful Catholic layman is 91 years old. He made an address at the Loyola College Commencement in 1926.

Regis High School, New York

REGISTRATION, 1927-1928. Regis opened her portals on September 9th to welcome 790 pupils. This is the largest number of students attending our school since its opening nearly thirteen years ago. A big increase in the number of pupils necessarily implies a proportionately large registration of candidates for the entrance examination. To take the entrance examinations at Regis a boy must have attended a parochial school and successfully completed the Regents examinations. These examinations take place early in June. Thus on June 10th last year our school was deluged with no less than 761 young applicants. Of this large number

about 310 boys were finally selected and notified that they had been successful and that they would be gladly welcomed as students of Regis High School on September 9th. Owing to the high standard of the school backward students are dropped during the course of the year.

GIFTS TO REGIS LIBRARY. We are indebted to the late Stuart P. West for the gift of several hundred volumes of choice works on religion, history, biography and literature. Mr. West was a graduate of Harvard and was for many years a successful financier. A convert to the Faith, Mr. West was President of the Converts' League in N. Y. and well known for his zeal and loyalty.

Another much appreciated gift to the Regis Library came from Honorable Morris Gottlieb on the occasion of a visit to the school when he was very well impressed by the spirit of the boys and the organization of the school and its various extra class-room activities. The gift is a beautiful mahogany bookcase and de luxe bound sets of Scott, Dickens and George Eliot and a number of the works of Thackary.

Still another bequest of books reached us from the library of the late Martin J. Browne, a graduate of Fordham University. These generous donations have greatly enlarged our already well equipped library running the accession list to about four thousand. The Regis Library is one of the most popular organizations of the school and was rated a few years ago as one of the best organized school libraries in N. Y., by the Board of Education Superintendant of Libraries.

Xavier High School

TRIBUTE TO FATHER CLARK. On the evening of Tuesday, December 27th the "Jesuit Mothers' Guild of Greater New York" tendered a testimonial dinner at the Hotel Commodore to the Rev. Michael A. Clark, S. J., present Prefect of Studies at Loyola High School, Baltimore and former Rector of St. Francis Xavier's Church and Principal of the Xaxier High School. The dinner was given in appreciation of the splendid work done by Father Clark in the interest of the organization of the Mothers Guild which was founded by him in 1924.

A very distinguished gathering of men and women, members of the guild, as well as many friends of Father Clark, were present, there being about two hundred and fifty in all. During the evening a delightful program of music and recitations was rendered, interspersed by several addresses dwelling for the most part on the work of the guild and the excellent results produced during Father Clark's administration as Moderator. At the con-

clusion of the dinner Father Clark addressed the members, speaking, in part as follows:

"A host of thoughts crowd in upon me, but I can find no words adequate to express them. While my attitude of mind should be that of the shepherds who went back from the Cave to the city of Bethlehem glorifying and praising God, in reality I feel more like the dumb man spoken of in the Gospel whose lips had to be unlocked by Our Lord Himself. I accept your tribuute tonight as a personal gift; but I know full well that you do me honor not only as a man but as a Jesuit also. Should I not then request my good mother, the Society of Jesus, to bear with me and share with me this burden of praise? For whatever I am I owe it to the instruments that the Society of Jesus has put at my disposal." Father Clark concluded with a glowing tribute to the enthusiastic, genial and devoted spirit manifest throughout the guild.

CARDINAL'S ESCORT. On Friday, December 2nd, the second annual Pontifical Mass and services of The Catholic Students Mission League for the Archdiocese of New York were celebrated in the Church of the Annunciation by His Eminence Cardinal Hayes assisted by Bishop Dunn. The colorful ceremony made a deep impression on those present. A touch of the military was added by the presence of twelve Xavier cadet officers in full dress uniform with the bugle corps. Father Oates received letters from Bishop Dunn and from the secretary of the Mission League thanking him for the escort of the cadets and congratulating him on their splendid appearance.

CHRISTMAS CHARITY. The Xavier Bugle Corps and Band gave a concert for the entertainment of the invalid children at the annual Christmas party on board the S. S. Leviathan. The blind and crippled children were thoroughly delighted with the musical program the impromptu entertainment which several members later presented. Warm letters of congratulation from the social-service workers followed. On the afternoon of Thursday, December 22, Father Louis Wheeler and his fifty sodalist choristers gave a program of Christmas carols in the corridors and chapel of St. Vincent's Hospital. This was followed by the reading of the Christmas Gospels, a short sermon, and Solemn Benediction of the Blessed Sacrament.

MISSION TO DEAF-MUTES. Fifteen hundred deaf-mutes "intoned" or rather "indigitated" the Te Deum on Sunday, March 25th at the close of a mission held for them at Saint Francis Xavier's Church, New York.

Father F. A. Moeller, S. J., of Cleveland, and a brother of the late Archbishop Moeller of Cincinnati, conducted the mission. A sister of the Rev. Michael A. Purtell, S. J., who is in charge of the work among the deaf-mutes of the Archdiocese of Baltimore, stood in the center aisle and interpreted, in rhythms, the words spoken in the sign language by the preacher.

A large flashlight was arranged at the foot of the pulpit to help bring out Father Moeller's words more clearly. Father Moeller, who knows that the deaf-mutes can feel the vibrations of a church organ also played for the hymns. He used a fuller tone than the ordinary one and thus caused better vibrations.

The mutes sang the "O Salutaris" and "Tantum Ergo" at Benediction of the Blessed Sacrament. After Benediction they "sang" a hymn in honor of the Blessed Virgin, renewed their baptismal promises, received the Papal Blessing and then "indigitated" the Te Deum.

HOME NEWS

NOTES FROM OLD DIARIES. We are indebted to Father Joseph I. Ziegler of Loyola College, Evergreen, for the program we subjoin here, giving the names and status of some of Woodstock's most venerable and distinguished professors and students. Should any of our readers retain records of similar events and would be willing to tell of them somewhat in detail, we shall be happy to open our "Home News" column regularly with some such gems.

"The enclosed slip", writes Father Ziegler, "records the names of the Philosophy Class, '76, and may may be of interest to you at the Collegium Maximum. Some of these names you will recognize. A large portion of them had taught for years in the Colleges before coming to Woodstock for Philosophy.

"The second on the list, T. J. Campbell, was our Class Beadle for three years, and later became Provincial. Heading the second column of names is A Daignault. He was a papal Zouave from Canada. He entered the Novitiate of St. Andrew, Rome. He made his Juniorate at Frederick, his Philosophy at Woodstock, his Theology at St. Beuno's, England. He spent many years as a missionary in Zambesi, Africa; was for some years Superior of that Mission. Broken in health, he was brought back to England, and is now in active service in Canada, Immaculate Conception, Rue Rachel Est, Montreal. Father L. H. Drummond is at the Novitiate, Guelph, Ontario, Canada, where he celebrated his Diamond Jubilee, Sunday, Jan. 29, 1928."

A. M. D. G.

"GRATIAS AGO DEO MEO IN OMNI MEMORIA VESTRI"

LECTORES PHILOSOPHIÆ

P. B. Schiffini—1. An.	P. B. Sestini—Math.
P. P. Mazzella—2. An	P. A. Valente Phy.
P. D. Pantanella—3 An.	P. C. Piccirillo—Eth.
	P. J. Degni—Chim.

P. C. MAZZELLA—Præf. Schol.

AUDITORES.

J. A. Buckley,	A. Daignault,
T. J. Campbell,	L. H. Drummond,
J. F. Casey,	M. O'Neil,
P. Cassidy,	J. Pahls,
P. Cooney.	J. I. Ziegler.

"Cor unum et anima una."
"Ut ambirent sapientiam quam dederat Deus."

WOODSTOCK, MDCCCLXXVI.

THE FEAST OF ST. THOMAS. The program we are quoting here in detail will record the order of events, the names of those who officiated at the opening services and of those who took part in the Academy in honor of St. Thomas Aquinas. But the celebration of a feast as eventful as that of the Angelic Doctor in a House of Studies such as Woodstock really calls for something more. There should be an account, however modest, of the services in his honor and of the praises spoken of him by those who are naturally the special heirs of the treasures he has preserved for holy Church.

The ceremonies for which the Philosophers were responsible went very well and the singing of the Choir was remarkably devotional and even elegant. At the Academy in the evening several orchestral and other selections were well rendered by Mr. Courtney and his musicians and by the Glee Club. Mr. Herbert McNally's "Panis Angelicus," delightfully accompanied at the piano and violin by Father Gaffney and Mr. Ryan respectively, was well sung, and if we add that the effect was that of a soulful and inspiring prayer we shall have estimated it as it really was. The three essays aptly entitled, "Omnium Problema," "Quod Solvit Unus," and "Quem Imitantur Omnes", were not wearisome, as essays usually are. They were interesting and even powerful to stimulate greater love of the humble but exalted Angel of the School.

The first essay by Mr. Edward Hodous, "Omnium Problema", scanned rapidly the history of Revelation in the Old and the New Testament. It took into account its progress and development, and its completion in the coming and teaching of Christ, touching lightly on the rise and fall of the heretics and heresiarchs. The

idea insisted upon in his graphic and thoughtful paper was that despite the fact that man's ignorance and pride can and do oppose the execution of divine decrees, God's unchanging designs will ever be realized. "And so because God decreed," ran the opening paragraph, "to reveal to mankind a definite portion of divine truth no perversity of man could stem the flood of knowledge that was to flow from heaven earthward. Indeed, the very perversity and cunning intended by man to be Revelation's obstacle, was often used by God as a channel that washed to golden clarity the truth revealed." How man's perversity did rebel against God's truth, before Christ, was shown in two ways; in the godlessness and pantheism of the gentile nations and in the as yet unchristianized pagan philosophies of Greece and Rome. The actual coming of Christ, moreover, and the wonder and beauty of His life on earth had quite unravelled the intellectual difficulties of sincere searchers of the truth at that period. The role played by the Apostolic Fathers, the Apologists of East and West, reaching down to the time of St. Thomas, was accurately recounted; in fact the whole drama of intellectual and religious conflict was carefully and ably studied. The stormy periods of the formation of a universal and permanent theological system in the Church were shown in a theological background. For, just as often as keen minds rose up against truth, God sent men trained in philosophy and letters, Apologist champions and learned and saintly Doctors to expound the mysteries of God and to quicken and keep the Faith. Mr. Hodous cited a famous example: "The Gnostics, as proud of their wisdom as Goliath was of his strength would sweep from God the glory of His creation and from His Son the glory of divinity, and, though they would populate religion with their pleroma of divinities, they met in the powerful Ireneus a second David whom God had raised up for His people." And in a similar manner Athanasius, later on, came forward to crush Arianism, Hildebrand to burn out abuses, and Saint Thomas to Christianize philosophy and systematize theology.

The second paper, by Mr. Thomas Higgins, "Quod Solvit Unus," was a clear and scholarly study of St. Thomas and his work. It was a close analysis of doctrine and an incisive criticism of the method of those ponderous and unsystematic works before St. Thomas that rather occasioned false opinions than corrected wrong ideas in philosophy and theology. An interesting comparison of St. Thomas' method with that of some

of his predecessors followed. They were men who were "wasting their strength in nonsensical somersaults of logic instead of explaining the Apostles' Creed." The clear and forceful exposition of the various factors in the building up of the Church's theological system could have had no other effect, we think, than that of inspiration and love for the sacred message the Summa bears, to all students of theology and to sons of St. Ignatius in particular. Opposition to Thomas in his efforts to Christianize and not to reject Aristotle and the misunderstanding he suffered when he set himself to unmask Averroes' false interpretation of the Greek Master were reviewed for us as before a screen. After a vivid and comprehensive summary the excellent essay closed with these words:

"This is but a passing glance at the service Thomas rendered to his age. He healed the ills of medieval scholasticism by Christianizing philosophy and systematizing theology. While he is the crowning glory of his thirteenth century he belongs to us all. For he made of philosophy of all time a Christian science. He purged it of error and nonsense; he reconciled it with faith. He showed the world that theology is the queen of the sciences. He explored its recesses and laid bare its inexhaustible treasures as no one else has done before or since. In his Summa he gave an order and system that men are content still to follow, yet never hope to surpass. Above all, he has bequeathed us as priceless heirloom, that golden book written for the express benefit of beginners in theology, which, after God's inspired word, and the infallible pronouncements of the Church should be to the student of Sacred Science the voice of the wisest of the masters, the fountain of purest doctrine, the fertile seed of enlightened doctors and strong defenders of God's revelation."

In a searching and accurate study, "Quem Imitantur Omnes," Mr. Andrew J. Bouwhuis considered St. Thomas in the light of modern non-Catholic thought to find that the eminent and saintly Doctor of the Church is of course unappreciated, but that interest in his work and recognition of his genius is beginning to manifest itself. Two clear instances of this are the testimony of the University of London where the Dominicans have been authorized to give lectures on the Summa and have their students recognized, and that of Oxford which approves "Contra Gentiles" as a book worth while studying for its divines. Mr. Bouwhuis

also treated of the opposition that St. Thomas had met with within the Church itself and on the part of the Humanists. He cited the approval of Pontiffs and Councils and told of the honor and prestige accorded St. Thomas in encyclicals like "Aeterni Patris" of Leo XIII, "Pascendi Gregis" of Pius X and "Studiorum Ducem" of the present Holy Father, Pope Pius XI, happily reigning. St. Thomas was not a mere favorite; for, "Pope John XXII, who canonized him within fifty years of his death, said of him in 1318 that he was the light of the Church more than any other doctor; and that the man who studies his writings even for a single year will profit thereby more than one who during his whole life time concentrates on the teachings of other doctors. It was the same John XXII, the ardent promoter of education, arbiter of university courses, a wise and benignant standardizing power, who refused almost to his death to accept St. Thomas' doctrine later defined, on the question of the immediate entrance of the just into heaven."

The Academy was truly representative of the work of Woodstock, and typical too; not only in the nature and the quality of the material chosen in the oral and musical programs, but likewise in its literary and artistic form and presentation. No little share of the success that attended every number of the well arranged program must be traced to Father John McLaughlin, Moderator of the Academy.

Solemn High Mass

Celebrant	Rev. Fr. Rector
Deacon	Fr. M. A. Downey
Sub-Deacon	Fr. A. V. Shea

Solemn Benediction

Celebrant	Fr. E. D. Sanders
Deacon	Fr. T. A. Ray
Sub-Deacon	Fr. E. T. Cassidy

O Sacrum Convivium . .	*Ballester*
Tantum Ergo	*Anon*

Academy

7:30 P. M.

Marche Militaire . . . . . *Schuber*

Orchestra

Omnium Problema

Mr. E. J. Hodous

Russian Folk Song . . . . . *Dole*

Double Quartette

Quod Solvit Unus

Mr. T. J. Higgins

Panis Angelicus . . . . . *Cesar-Frank*

Solo—Mr. H. P. McNally

At Piano—Fr. Gaffney At Violin—Mr. Ryan

Quem Imitantur Omnes

Mr. A. J. Bouwhuis

Moment Musical . . . . . *Schubert*

Orchestra

WOODSTOCK COLLEGE '*BULLETIN*'. The issuance of Bachelors', Masters', and Doctors' degrees by Woodstock College has naturally brought a number of requests from various standardizing agencies for an account of the courses given at the College. These requests are to by met by a regular collegiate '*Bulletin*' issued annually by Woodstock. The courses at St. Andrew-on-Hudson, fulfil Freshman and Sophomore requirements; the first two years of Philosophy, the Junior and Senior requirements; the third year of Philosophy, the requirements for the Master's degree. Courses of lectures in education and practice teaching have been arranged at St. Andrew-on-Hudson, Woodstock and Keyser Island that they may meet the standard requirements for teaching. Copies of the '*Bulletin*' may be obtained on application.

MISSIONARY ZEAL. Intended for distribution during the Novena of Grace through the Maryland-New York and New England Provinces, there was issued by

Mr. George Willmann, one of this year's ordinandi at Woodstock, a three-page folder that is packed with information about the Mindanao and Philippine Missions. It is a fervent appeal for spiritual and financial cooperation with our Fathers in the Philippines who are laboring under serious odds in quickening and rebuilding the faith in those islands of the Pacific, and in striving to perpetuate the fruits of their labor, by educating a learned and saintly clergy.

The leaflet is neatly illustrated by four halftone pictures of local and appealing interest and a map of Mindanao. The pictures answer to the titles: "Lepers' Band at Culion", "NativeYoung Jesuits at San Jose Seminary", "Mindanao School Tots with Teacher", "Bishop Joseph Clos. S. J. of Mindanao"

On the front page under the scene of the death of St. Francis Xavier on the Island of San Cian is quoted the appropriate lines from McCrae's "In Flanders' Field":

"To you from failing hands we throw
The torch. Be yours to hold it high".

FEBRUARY DISPUTATIONS. On the twenty-eighth and twenty-ninth of February were held the disputations in Theology and Philosophy respectively. In Theology Mr. Gerard Beezer defended a set of theses in "De Deo Elevante" against Mr. A. J. Bouwhuis and Mr. Stephen O'Beirne. Mr. Dennis Comey defended the theses in "De Verbo Incarnato" with Mr. John Druhan and Mr. William Quilty objecting. In Sacred Scripture Mr. Philip Clarke read a paper on the subject, "The Temptation of Christ." This was followed by a paper in Canon Law by Mr. C. A. Roth, the subject being, "Confessors for Ours according to the New Epitome." On the following day, the twenty-ninth of February, were held the disputations in Philosophy. A set of theses in Psychology were defended by Mr. L. McGinley. Mr. Gardiner and Mr. Pangborn were objectors. The defender of the theses in Cosmology was Mr. G. Weigel, and the objectors, Mr. F. Ewing and Mr. J. Gallen. In the afternoon were given two illustrated lectures. The first was in Chemistry on the subject, "Petroleum and Its Connection with the Woodstock Gas Plants, Old and New," given by Mr. V. P. Kohlbecker. In Biology Mr. J. F. Gilson spoke on the subject, "The Pithecanthropoid Family-Tree".

APRIL DISPUTATIONS. Ex Tractatu De Apologetica. Mr. John F. Dwyer, Defender, Messrs. J. H. Guthrie. Kerr J. Keane, Objectors. Ex Tractatu De Actu Fidei. Mr. John F. X. Sweeney, Defender, Messrs. V. deP. O'Beirne, John J. Long, Objectors. Ex Phsychologia, Mr. Joseph Gallen, Defender, Messrs. J. F. Gilson, Thomas Murray, Objectors. Ex Cosmologia, Mr. William Mulcahy, Defender, Messrs, G. Bahlmann, Leo Kinn, Objectors. Ex Critica, Mr. Charles Loughran, Defender, Messrs, M. J. Blee, Merlin Thibault, Objectors. Ex Physica. "Secondary Cells And The Almedia Battery" by Mr. William Griffith.

ST. PETER CLAVER'S SUNDAY SCHOOL for the colored people of Woodstock has been doing its best to carry on the constant tradition of solid religious instruction. The school at present numbers but twelve children and two catechists. At first sight this may seem paltry compared with the glories of the past. For from available diaries which began with 1886 and go on with an occasional break of several years, we learn, for instance, that under Father Brandi in 1886 there were sixty-three negroes in touch with the Sunday School and the parish; in 1899, under Father Haugh and the last of the Philosopher catechists, Mr. John H. Farley, there were forty-three in the school; in 1922, under Father Michael O'Shea and Mr. Raymond J. McInnis there were twenty-five children, besides a convert class, an adult class, a league of the Sacred Heart, a Sodality, an altar society, and eight theologian-catechists.

But the great recent migration of colored people from the plantations to the cities of the North has taken its toll at Woodstock and few of the old families remain. However, in the past two years under Father Herbert J. Parker there have been eight conversions, and the Sunday School has celebrated the regular Rosary Processions, plays and May Processions with an attendance of from forty to sixty. And as more children are to come in next year and there are ambitions for a league of the Sacred Heart and other activities for the adults, the Sunday School may soon renew the achievements of the past half century. Messers. Horace B. McKenna, Ed-

ward Hodous and John F. Dwyer are the theologian-catechists.

THE ALBERTON SUNDAY SCHOOL. It is safe to say that our Alberton Sunday School is in a flourishing condition. The Little Flower Parochial School at Woodstock makes Sunday School unnecessary for a goodly number of our former pupils. However, we have a regular attendance of fifteen children. The catechists are two theologians, Messers. Paul Deschout and J. Hunter Guthrie.

As most of the people live quite a distance away from our new little church, our Sunday instruction is being held right after Mass. This change brought about a very satisfactory attendance. At Easter 1928 the children were given not only plenty of candy but a full meal, of which some of them seemed to stand sorely in need.

"POINTS". The first "points" of the Fourth year Fathers were taken out on January the ninth, by Father Gerald G. Walsh and Father J. M. Escalante (Mexican Province), both drawing "B" sheets. The list numbered fifteen "B" sheets and twelve "A" sheets.

NEW CLOCKS. On February 10th, 1928, Brother Peter Shields, who had been temporarily transferred from St. Andrew-on-Hudson, completed the installation of a system of electric clocks. This was a welcome improvement, since the cumbersome "grandfather's clock" on the second corridor had become consistently inaccurate as an indicator of time. The new system introduced six new clocks, the master clock being located on the second corridor just outside the Fathers' Recreation Room, facing the Chapel. The branch clocks are conviently located in the Theologians' and Philosophers' wings, in the kitchen, and in the lower corridor near the main entrance. An electric attachment on the master clock automatically rings the regular bells for classes, recreation, meals, etc. The old time-piece will keep its place of honor (we do not know how long), in memory of past service.

MR. JENKINS. Mr. George Carrell Jenkins of Baltimore was the guest of the community at dinner in the refectory on March 27. Mr. Jenkins, who is now over ninety-two years of age has long been a devoted friend of the Society, and takes no little pride in the fact that his uncle, Father George Carrell, S. J.

whose name he bears, was one of the Jesuits who labored in Maryland in the early days of the State. At the request of the Reverend Father Provincial, who sat next to him at table, Mr. Jenkins gave a pleasing and inspiring talk, in which he expressed his keen delight in coming as a guest to Woodstock for the first time in his long life of more than ninety years. He added his assurance of his deep confidence and hopes in the priests and scholastics who are preparing at Woodstock to go out into a false-principled world and spread the truth of Christ. For many years Mr. Jenkins has been a generous benefactor of the Society, providing bountiful help in her needs for building and training purposes. Loyola College of Baltimore is especially indebted to him. While at Woodstock, Mr. Jenkins added to his long list of kindnesses by proposing the establishment of two burses at Woodstock College. Reverend Father Provincial thanked him for his gift in the name of the Province and of the Woodstock Community.

FOR OUR GUESTS. Before Easter time the parlors west of the entrance were remodeled, refurnished and painted. All the instruments in the old Physics laboratory were removed to the science building and the room itself dressed in new paint and adorned with fine lighting fixtures, and furnished also with a new oak flooring. Father Sestini's well-known physical and chemical-phenomena ceiling was entirely retouched. It is bright and resplendent in its renewed outline and coloring, the only relic to recall the old scientific surroundings. To add to the comfort and convenience of our visitors, two rooms west of the above parlor and beyond Blessed Robert Bellarmine Chapel were converted into parlors, one of which is also used as the dining room. The old parlor on the east side of the entrance has been remodelled into a reception room and porter's lodge. When all alterations are completed, conditions will be ideal for the proper reception of visitors, in accordance with the traditional spirit of the Society: "Venit Hospes, Venit Christus,"

HOLY WEEK AT WOODSTOCK. Wednesday of Holy Week at 5 P. M. saw the beginning of the many services. Father Escalante was the presiding priest at Tenebrae. Thursday morning Reverend Father Rector was celebrant at the Solemn High Mass; Father Gaffney was Deacon and Father Gerald Walsh, Subdeacon. The Repository was built by Mr. Herbert and Mr. Daigler in the newly decorated hall directly below the Community Chapel. On Good Friday morn-

ing the mass of the Presanctified took place, with Reverend Father Provincial, Celebrant, Father James Walsh, Deacon, and Father Gampp, Sub-deacon. Father Gaffney, Father Bleicher and Father Ray sang the Passion clearly and feelingly. At six A. M. on Holy Saturday the ceremonies of the day began, and after the reading of the prophecies the Solemn High Mass was sung, with Reverend Father Provincial as Celebrant, Father Ray as Deacon and Father Treubig as Sub-Deacon. On Easter Sunday the Solemn High Mass was celebrated by Reverend Father Rector. Father Purcell was Deacon and Father Downey was Sub-deacon. Mr. McNally was Director of the Choir and Mr. Herbert was Master of Ceremonies. Brother Carroll, the Sacristan, is to be congratulated for the beautifully decorated altars on Easter Saturday and Sunday, and Mr. Herbert and Mr. Daigler for the beautiful repository, perhaps the best in years.

LAST VOWS. On the Second of February, Feast of the Purification, Father Hugh S. Healy, Professor of Dogmatic Theology, Father Hugh Donovan (California Province), biennist in Sacred Eloquence, and Brother Anthony Nolan pronounced their Last Vows. In their honor the refectory had been tastefully decorated, and during dinner greetings from the Theologians were given by Father Gaffney. A poem was read by Mr. Raymond Cosgrove of first year Theology. Mr. Lawrence M. Wilson extended greetings from the Philosophers. The community paid eloquent tribute in the form of a spiritual bouquet. Mr. Courtney's Orchestra and Mr. McNally's Glee Club entertained with appropriate selections.

SPECIAL LECTURES FOR PHILOSOPHERS. Early in February announcement was made that a series of lectures on subjects of interest would be given to the Philosophers by Professors. To date two lectures have been given:

1. On Thursday evening of February the seventh, "Principal errors in the Protestant Bible"—Father McClellan.

2. On the evening of Wednesday the twenty-first of March, "Tree Flowers"—Father John Brosnan.

PRIESTLY MINISTRATIONS AT HENRYTON. When the State of Maryland built at Henryton a sanatorium for consumptive negroes four years ago, the busy pastor of St. Alphonsus Church, Woodstock, assumed a new responsibility

and two of the Fourth Year Fathers found a new outlet for their apostolic zeal. Among the patients at the Henryton hospital there have always been some Catholics. To serve these Catholic patients, two Fourth Year Fathers made Henryton the objective of their Thursday walk. On the open air porches of the hospital, the Fathers find some patients in need of Extreme Unction, others waiting for instruction and Baptism but all expecting a bright word and a cheering smile. Two hours pass quickly, for the Fathers visiting Henryton. The authorities of the sanatorium are well disposed and offer their cooperation. Even non-Catholic patients have been impressed and some have asked for instruction. During the past year seven Protestants have persevered through the required course of instruction and have been received into the Church. Four of these were confirmed at Woodstock on April 22nd. A dozen non-Catholics patients in danger of death have been baptized. The Fathers have given Extreme Unction to fourteen patients during the year. Even the Sacrament of Matrimony was administered, for the Fathers discovered one patient whose former marriage needed validating.

On the second Sunday of every month and on the fourth Sunday a Father goes to Henryton, hears Confessions and says Mass at the hospital. On these Sundays practically all Catholic patients go to Confession and receive Holy Communion. Between the months of August 1927 and April 1928, the Fathers have heard 300 Confessions and given a total of 300 Holy Communions.

On Sundays when the Mass is not said at Henryton, the League of the Sacred Heart, under the direction of one of the patients, meets to recite the Rosary and to hear the reading of the day's Gospel.

That the work of the Fathers is appreciated at Henryton may be judged from the following incident. A Protestant Deaconess, while visiting the hospital stopped at the bed of one of the newly baptized converts. Holding up an orange she began:

"My good man, see what the Lord has sent you".

"Excuse me Madam", replied our convert. "I know what the Lord sends me. He sends me two priests from Woodstock every week, and they're willing to walk up here

in the rain. You keep your orange. I know what the Lord sends me". The two priests are Fathers R. Goggin and G. Walsh.

A FOREIGN MISSION AT HOME. Following out its policy of expansion, Woodstock, during the past year enlarged its program of spiritual care for its workmen. To begin with, a new and larger chapel was prepared for the men. When the science classes moved from their temporary lecture room in the Green House to their rooms in the new Science Building, the vacated lecture room was transformed into a chapel for the workmen. This New Chapel, with its rooms for Sacristy, Confessional etc., takes up the north half of the first floor of the Green House. In this larger chapel, the Fourth Year Father in charge of the men offer his charges a more elaborate program of spiritual ministrations. The men now hear daily Mass at six o'clock and Sunday Mass with an instruction. One of the workmen serves the Mass on Sunday. Every morning a Father is in the chapel for a half hour before Mass and another half hour after Mass to hear Confessions and give Holy Communion. At 7.30 the Father returns to the chapel to give the men another opportunity for Confession and Communion.

On the evening of every first Friday, Sacred Heart Devotions are held in the Chapel. There is given a short form of the "Holy Hour" including Exposition of the Blessed Sacrament, one sermon, the reading of the Act of Reparation and the Benediction. Scholastics sing the Benediction hymns and workmen serve at the altar.

One immediate result of this year's enlarged program was an increase in the number of daily Communions. Formerly one workman received daily. During the past year four of the men have been receiving daily and five others have been receiving several times during the week. Formerly the monthly average of Communions was between forty and fifty. In November 1927, the first month of the new Chapel and its daily Mass, the total of Communions received by the men was 132. Since November the total has been about 180 Communions every month or an average of six Communions daily.

Another result of the year's program: certain Protestant workmen have become interested in the the Catholic Church. Five men have been baptized and a dozen others are receiving instruction. Some colored children from Granite were attracted by one of the Baptisms and asked to be baptized. These children are now under instruction, as are the wife and the nine children of one of the Catechumens.

As every good pastor is interested in the recreation of his flock, the Shepherd of the workmen has fitted up the former chapel in the Green House as a library for his men. The colored boys have organized a Claver Club and have been given a recreation room.

In these days of mission enthusiasm, the newly ordained priest, eager to begin his work on the missions, will find in Woodstock's enlarged program of spiritual care for its workmen, a field for every bit of his zeal. The field is not in every sense "white for the harvest", but there is a consoling harvest nevertheless. To explain all this Christ-like love is very simple: Father John Pollock is the devoted Pastor of our workmen.

GEORGETOWN'S SPRING CONCERT On April 29th 1928, the Musical Clubs of Georgetown University entertained the Community with a presentation of their Spring Concert. The slight delay in their arrival which a mishap occasioned was amply recompensed by the splendid performance of Georgetown's musicians and singers.

In a brief but apt speech of congratulations Reverend Father Rector voiced the Community's appreciation and commended the Georgetown students and their Directors for a well balanced and equally well executed program. He also spoke of Woodstock's long-standing connections with Georgetown and again expressed the wish of all when he invited to Woodstock next year Georgetown's Musical Clubs which had so deservedly pleased the members of Woodstock's large community. Mr. Richard M. McKeon, S. J. is Moderator of Georgetown's Musical Clubs, and it is to his zeal and efficiency that the success of Georgetown's entertainment of the Community is in no little measure due.

VISITORS

On Saturday the seventeenth of March, Reverend Father Provincial and Father Francis X. Byrnes, Socius, arrived at Woodstock to begin the Visitation. The closing exhortation was given Wednesday, of Holy Week, April 18.

Archbishop Leopoldo Ruiz Flores paid a short visit to Woodstock at the beginning of the Easter vacations, and had a talk with the Mexican Fathers and Scholastics who are studying here.

Father Busam and Father Frisch—Biology Professors at Canisius College and Georgetown College respectively, remained at Woodstock for a few days during the early part of April.

Father Wilfrid Parsons, Editor of "America" spent a few days at Woodstock, January twenty-first to the twenty-third. Father Parsons, in a little talk to the Theologians and Philosophers, told us of the work of the editors, stimulating those who want to use the pen and encouraging others who might be too timid.

On Sunday April 22, St. Alphonsus Church, Woodstock was honored by the first visitation of the newly consecrated Bishop, The Rt Rev. John M. McNamara who had administred the Sacrament of Confirmation upon fifty-eight children.

Father Louis Pastorelli,S.S.J. and Father Hugh J.Duffy, S.S.J.of Epiphany Apostolic College Newburgh,dined with the Community on April 26th, 1928. Father Pastorelli is Superior General of Fathers of St. Joseph Society.

Father William H. McClellan, Professor of Sacred Scripture and Hebrew, left Woodstock after the Easter vacations for a trip to Rome and the Holy Land. He expects to be abroad for several months.

Brother Keashen returned to Woodstock on March 17th, 1928. after a serious operation. He was in a critical condition for a time.

Ordinations, June 1928

VOS
ALVMNI
SACRATISSIMI · CORDIS · IESV
XII · KAL · QVINCTIL · AN · MCM · XXVIII
PRAESVLES
MYSTERIORVM LATENTIVM
PER · MANVVM · IMPOSITIONEM
ILL$\overline{MI}$ · ET · R$\overline{MI}$ · MICHAELIS · IOSEPHI · CVRLEY · D · D
CONSTITVTI

I BRAVO VGARTE
PAVLE F CORKERY
MARCE A FALVEY
IOANNES T PRANGE
CAROLE L O'BRIEN
GERALDE R BEEZER
HENRICE A NORTON
DIONYSI I COMEY
CAROLE I GALLAGHER
THOMA L MATTHEWS

ANDREA L BOVWHVIS
EDGAR I KENNA
ROBERTE L RYAN
IOANNES G SETTER
IOANNES I DRVHAN
EDVARDE B BERRY
GVLIELME F MCNALLY
GVALTERE E SEMERIA
IACOBE H STREHL
IOANNES R O'CONNELL

PHILIPPE I CLARKE
THOMA A DOYLE
THOMA I HIGGINS
HERBERTE P MCNALLY
RAYMVNDE I PVRCELL
LAVRENTI E STANLEY
E PAVLE AMY
GVLIELME I HARTY
IACOBE F WHELAN
GEORGI I WILLMANN

EARL I CARPENTER
ALFREDE M RVDTKE
IOSEPHE A LENNON
PETRE M DIMAANO
IOSEPHE M ELIAZO
GVLIELME X QVILTY
ALPHONSE T SHELBY
STEPHANE L O'BEIRNE
ELIA MARÇAL
EVSEBI G SALVADOR
PIE M MARTINEZ

NOS
FRATRES WOODSTOCKIANI
ANIMIS · LAETE · GRATVLANTIBVS
DEVM · ADPRECAMVR
VT
INSIGNITI
HODIERNA · GRATIA
EIVSDEM · SACRATISSIMI · CORDIS
SEQVESTRES · FIDELES
AGATIS